The Churchman.

SATURDAY, AUGUST 3, 1878.

THE Presiding Bishop has issued a circular to all the bishops at home and abroad, pointing out the great importance of the presence of as many of them as possible, to render certain a majority when they meet in Grace church chapel, New York, at noon on the 28th of August.

IT will not help the cause of the Nihilists in Kieff that they are seeking to extort money from all the rich merchants and landowners under the threat of assassination, and that escapes from prison are so common as to argue complicity on the part of wardens and gendarmes. However, this may be the most natural thing in the world for the Nihilists to do. What is the reason for the existence of such people on the earth but to extort money and exterminate kings? Certainly there is nothing like being true to one's name.

SEEING that by the treaty of Berlin Servia and Roumania have been emancipated, they would do a good turn to emancipate the Jews, who have been denied the right of citizenship. The hostility against them is said to be really a protective measure supported by religious pretexts. In other words, it is not a question of religion, but a question of trade and business. The Servians and Roumanians cannot compete with the Jews by way of bargain, and consequently the latter are put under prescriptive laws as to occupation and commerce. It is high time for competition to take the place of repression in those unfortunate provinces, and the Servians and Roumanians will be unworthy of their liberties unless they give the Jews an equal chance with themselves. In justice, however, to the Servians, we ought to say that they are not endeavoring to repress the Chinese in California.

IN his address to the bishops at the Lambeth Conference, the president said it was his privilege to welcome them to Christ's church, Canterbury, and not to the church of Peter. "The fane behind us speaks of a superstition, thank God, impossible now." In the address, too, of the Bishop of Lichfield, at his late enthronement, he said that for his part he found it "almost impossible to believe that any sober-minded man who knew anything of the history of the Church in past centuries, or its present condition in other lands, could for a moment bring back the state of things which existed in the Church and in society during the Roman usurpation in our own country, or would see England, as regarded its religious light, reduced to the condition of Italy, Austria, and Spain." It is plain to see that if the Vatican wants to establish relations with the British Government it will have to treat with a party which in no respects will consent to Roman usurpation.

IT is to be hoped that the protectorate of England over Asiatic Turkey will be able to moderate the mutual dislike of Christians in that misgoverned country as well as the fanatical hatred between Christians and Mohammedans. Out of a population of 10,500,000 there are 1,300,000 Orthodox Greeks, 50,000 Roman Catholic Armenians, 30,000 Protestant Armenians, from 150,000 to 200,000 Nestorians, including 20,000 papal Nestorians, 50,000 Syrian-Jacobites, and 250,000 Maronites, all devoutly hating one another "for the love of God." In the whole world, probably, there is not another such paradise of uncompromising heretics and schismatics, to say nothing of Jews and Mohammedans, not another such example of the benefits derived from sectarianism.

IT is said that the Vatican contemplates removing the Roman Catholic churches in England, Ireland, and Scotland from the control of the propaganda, and placing them under the immediate authority of the pope. This measure is attributed to a desire to induce the British government to establish relations with the Vatican. Doubtless the churches might as well be under the immediate authority of the pope as under the propaganda; but the British government is not likely to establish any relations with the Vatican which will allow the pope to interfere in their affairs. As yet the pope has given no assurance that the Church will observe the laws in Germany, and he certainly cannot establish any more satisfactory relations with England than with the government of King William. All relations of the Vatican with civil governments are, or would be at least, relations of interference and control, and England does not easily forget how much she has suffered in that direction.

IN starting a new "Home for Working Girls," in West Smithfield, London, the other day, the distinguished persons present seemed to agree with the chairman, Mr. Samuel Morley, that small institutions are more manageable and homelike then immense buildings. Another member of parliament, Mr. Stansfeld, said he highly approved making these homes small. His experience in the administration of the poor-law had proved to his mind that in all great public undertakings the tendency was to make enormous machines, which broke down because of their enormity. There can be no doubt of this. What is wanted in a charitable institution is not a phalanstery but a home—a home which two or three persons can carry on, if need be, having a personal interest in all the inmates. People, to be helped, need not mechanism but sympathy, which, according to one speaker, was more precious to the friendless and orphan than gold. The chairman's challenge to go into partnership with two or three gentlemen in starting another home like the above was at once accepted, the money being raised on the spot, while a gentleman promised $500 to open a smaller home for about a dozen girls, and a sum sufficient to pay the cost for a year. This is coming back to first principles.

THE note from the trustees of St. Paul's School, at Concord, printed in another column of this paper, will bring gladness to many a home. For the tender regard for the health of the boys at St. Paul's, and for their welfare in all best things, the strong family character of the life at St. Paul's—these things have caused the school to be in some sort domesticated in every home from which a boy has gone to it, and have made the very name of St. Paul's School a household word. Twenty years of honest and modest work, done intelligently and wisely, in prayer and in love, and with much self-denial, could not fail to win the loving regard of good people. St. Paul's School has its truest home in a thousand grateful hearts. It can never be burned down or burned out. It can only be burned in more deeply. This love of the school as a home is more to be relied on than other motives—more even than the consideration of equity that very large advantages have been offered at a somewhat moderate cost—to bring help to the school whenever it needs help.

The other buildings of the school are admirable. To erect the building of which the trustees speak—a house worthy to stand as the central structure and on the spot where St. Paul's was cradled in the days of its weakness—a large sum of money must be needed, twenty or thirty thousand dollars we should suppose, in addition to what can come from insurance. It would be surprising if that love of St. Paul's School and gratitude to it of which so many persons are this very week earnestly conversing, should not bring, unasked, the relief that must be so welcome now. It will bring it, we are sure. And the distinguished rector (who knows nothing of the words we are writing) will be able, out of his ten thousand loving cares, to discover real and lasting good coming to the school. Doubtless the trustees are right in believing that what seemed a calamity will pass over into a blessing.

It is much to be able to say that the school will open at the regular time in

September, with provision sufficient for all the boys.

SOME GOOD COUNSEL TO THE BULGARIANS.

Mr. Gladstone has received an address from certain inhabitants of Bulgaria, thanking him for his energetic labors in their behalf. In his reply, in which he says he has only done what was due to humanity, he takes occasion to remind them that while it is bad for Christians to be oppressed by Mussulmans, it is worse that Mussulmans should be oppressed by Christians. In view of her virtual autonomy, it is now proper to speak of the new Bulgaria; and it would be extremely natural for a people who, as they say, have been delivered from the Turkish yoke, under which they have for five centuries suffered unheard of tyranny, to be revenged on their oppressors. Mr. Gladstone reminds them that even now some portions of their country labor under grave and even foul imputations, and he "conjures them to use all their influence to denounce and put down every tendency to use the recovered liberties in the exercise of outrage and oppression." Most certainly, so far as the authors of the Bulgarian atrocities are concerned, no people in the world more richly deserve to be devoured by what has come of sowing dragons' teeth; but this is not the age to teach "an eye for an eye, or a tooth for a tooth." No good can come to the Bulgarians by the practice of cruelty, and they owe it to themselves to reverse at once the practice of their oppressors, and to remember that they are Christians and not savages.

That good will come of the Turkish vivisection we cannot doubt for a moment. No one can be blind to the inconsistency of contending for the integrity of an empire one day and coolly dismembering it the next. But Turkey is better divided under any rule than united and governed by the Turks; and the dissevered parts, it is to be hoped, are about to enter upon an era of philanthropy and charity. Even granting, with Mr. Gladstone, that "power was in the hands of those professing friendship to the Ottoman government, and that they have continued to use it in such a way as to leave the Porte but a fraction of its European territory, and to render it a question whether in Asia it will or will not henceforward be a power at all," we are yet confident that the parts that are taken away will be better governed than the fraction that is left, and that in case Turkish rule should altogether disappear in Asia, as we believe it ought to have done in Europe, it will be better for Europe and humanity at large. We contend that if the congress at Berlin had a right to go so far they had a right to go further, and we only regret that so far as the Turks in Europe are concerned they did not make thorough work of it. That the liberated provinces will at once forget their wrongs is not to be expected; but they will soon learn that they had better cultivate anything rather than oppression, and that if they want the good opinion of the world they had better imitate anything rather than Turkish cruelty. They will soon discover that what is a vice in Mohammedans is not a virtue in Christians, and that however natural to be cruel and revengeful, they cannot afford to be so. In fact the government of the sultan at last found itself powerless because for generations it had been given up to the indulgence of every bad passion, until rulers and people were demoralized and their energies wasted away. Now the liberated provinces must not proceed in that way, whatever else they do.

If the reforms to be introduced into Asiatic Turkey include security of tenure of office for governors, educated and competent judges, an efficient police, and the abolition of farming out the taxes, this cannot fail to mitigate vast abuse and cruelty. It will put an end, it is to be hoped, to stabbing and poisoning at the hands of Turkish officials, or would-be officials; it will give justice and protection to Christians as well as to Turks, and will not leave the entire population to be harassed and impoverished at the hands of unmerciful tax-gatherers. Of course there will then be no such occasion to cut their throats in case of disagreement or resistance. That the pashas will steadfastly resist these reforms goes without saying. To think of governors who cannot be got rid of by the most unceremonious taking off, judges who will not play into the hands of Turks at the expense of Jews and Christians, a police who consider nothing but their places and antipathies, and who would not sooner arrest ten innocent Christians than one guilty Mohammedan, a tax-gatherer who would not drive a man mad in extorting the last cent, must be thoroughly anti-Turkish and disgusting. It is certain, at any rate, that if the pashas need assistance in such matters they have themselves to blame for it, and that they ought to bear their troubles with becoming meekness. As for England, seeing she proposes reform, we hope she will reform it altogether.

A WORD FOR SANITARIUMS.

The laying of the corner-stone of a sea-side home at Asbury Park, recently, was another step in the right direction. What everybody is sighing for in these days is the invigorating air of the country. Over and above the question of change, it is a question of light, and oxygen, and a plenty of room, and such exhilaration as comes of the contemplation of land and sea. All sanitariums are good, but superlative are the sanitariums by the sea-side. The glorious breeze that comes pouring in at the windows is the strength of the weak and enfeebled, and the cheer of the depressed and desponding. A home which can accommodate twenty-five women and twenty-five children at a time, in this way will become a perpetual joy to all who find shelter in it.

It is coming to be clearly understood that sanitariums of this sort are the necessary outgrowth of the charitable work of a great city. There are thousands and tens of thousands who need nothing so much in this world as to get away from the stifling air and depressing influence of their wretched abodes. Doctors can do nothing and medicines nothing. Magnificent hospitals, occupying whole blocks, can do nothing, or at least nothing in proportion to their expensiveness. Miracle-working could do nothing in such vile surroundings unless it was unceasing. Yet within an hour's ride of the city the dead, so to speak, may be raised to life again by having a chance at pure air. Nature will do the work, only give her opportunity; and enfeebled mothers, and sickly children who could hardly stand on their feet, would be able to take up their beds and walk at the end of a week.

There are now three or four of these sanitariums connected with hospitals and charitable institutions in New York; but what are these among so many? Not one in fifty can have the benefit of them, and those who do must be hurried back to the city, in a week or two, to give place to others. It is not too much to say that for every dollar expended in this way there ought to be a hundred. And especially so, inasmuch as a dollar need not be wasted on expensive establishments. The few thousand dollars which would hardly equip a city hospital will secure a sanitarium in the country, with ample grounds and appointments. Indeed, it easily comes within the means of single individuals, or at least of two or three combined, to provide and carry on one of these houses at their own expense. We are told, for instance, that $2,500 are only needed to complete the building at Asbury Park, and make it ready for occupancy. Now, $2,500 would hardly give a city hospital a coat of paint, and think of $100,000 a year to carry it on, after costing thrice that amount to build it.

In every instance, so far as we know, these houses in the country for the sick and enfeebled are looked upon with the greatest possible favor by those who have taken them in hand. They become the most natural and inexpensive cure for not a little of the sickness and distress to be found in our over-crowded city that can possibly be devised. Not a few of the sick in city hospitals have to be sent into the country as a last resort. A sanitarium thus becomes a kind of appendix or supplement to a hospital, and a cure of the otherwise incurable.

It is devoutly to be wished that more

of our wealthy and healthy citizens, who spend hundreds, perhaps thousands, a month at the watering-places, might comprehend how far that money would go in providing a watering-place for those who have neither wealth nor health. Nothing is needed in the way of style or luxury or magnificent serving. Your sanitarium is a goodly and gracious thing if only the apartments are sweet and clean; if there is a supply of well-cooked, nourishing food; if the recuperating inmates have a place to wander in at their own sweet will, and to fill their lungs with the invigorating air of heaven. May the sanitarium at Asbury Park be not long in building, nor others long in following.

*MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.**

SEVENTH SUNDAY AFTER TRINITY.

Last Sunday's argument is continued in the epistle for to-day, in which St. Paul pursues, in a new line, and on a somewhat lower level, the answer to that question, "Shall we continue in sin that grace may abound?" Simply stated again in terms of equal strength, and with a reasoning which St. Paul himself calls ἀνθρώπινος λόγος, "after the manner of men," it is the former lesson of the higher and harder life, the stricter and more thorough service of the Christian servant and the Christian soldier. And by its side are set again, in most forcible illustration, the grace and strength freely offered us, whereby to accomplish the harder duty. We should "faint by the way," but for the compassion of Jesus, which provides a ministry and means with which and by which men may be "satisfied with bread in the wilderness." Very much along the same lines of thought, therefore, as last Sunday, we are led to-day. And the collect sums up all the thoughts with rare beauty and fulness. The "Lord of all power and might, who is the Author and Giver of all good things," stands before us, in the power and pity alike, of the Redeemer, in the epistle, who "has made us free from sin," and of the Feeder, in the Gospel, who has "compassion on the multitude." Looking beyond that gift of Redemption, and beyond that sitting on the ground in the wilderness, we see the Lord, the Author and Giver of even better things than these, with no less power and might. For "the *gift* of God is *eternal life*"; and, in the day of its giving, men shall "sit down with Him in the kingdom of God," never to be sent away, and "shall eat and drink with Him," and "be filled," never to hunger again. And still another thought of good things given is borrowed, by the collect, from St. Paul. It is the grafting of "the love of God's name in our hearts," which changes the shameful "fruit" of our original nature into the "fruit unto holiness," whose "end is everlasting life." And then the miracle of the feeding furnishes the ground of the petition for increase and nourishment, that "what good things are in us," by this engrafting, God will nourish with His spiritual food; and keep, by His great mercy, what He nourishes unto the end. So the Latin collect reads, "Ut quae sunt bona nutrias ac . . . quae sunt nutrita custodias."

Let us study out the Apostle's argument "after the manner of men." He makes it, he says, "because of the infirmity of our flesh." And he means more, I take it, by this than merely "magna componere parvis." It is true that no earthly illustrations, not even such as our Lord makes by parable or miracle, at all come up to the heavenly truths they are intended to explain. It is also true that the *implied* first promise of the epistle's argument is "the infirmity of our flesh." We *must* be servants to some master. The only choice is of masters. As of old, Joshua, so now, Jesus, speaks to His people: "Choose ye *whom* ye will serve." There is no need or time to argue this. St. Paul takes it for granted. The world asserts it, and all men know it, of the bondage to influences, fashion, habits, stronger wills, which has enslaved and still enslaves humanity. "Every man his own master," which is the favorite formulary of so-called independence, means in its very saying "every man his own slave." We are free to choose masters, not free to have none. We can "*yield* our members servants to uncleanness" or "servants to righteousness." We can *be* servants to sin, or we can *become* servants to God; but *servants* we must be, because of the infirmity of our flesh. Now the Apostle's argument proceeds from this point, in the way of an appeal from a man to himself, from our old selves to our new selves, the argument of consistency. "May we sin because we are under grace?" The first answer was, "No; because in baptism you died unto sin." The second answer is, No; because in baptism "ye became servants unto God," and the test of service is obedience: "his servants ye are to whom ye obey." To commit sin is to violate your allegiance, to change your master, to forfeit your reward. Then comes the power of that appeal from the new to the old self. On this page of the Bible addressed to the Roman converts it stands painted in the hideous colors of the gross licentiousness of heathen Rome—colors which defile the pages of their own satirists till they are impossible for decent eyes to read. How "*free* they were from righteousness." There is a page in the memory of every life, before its conversion, dark enough to teach *us* the same lesson; how "free *we* were from righteousness"; how without virtue, holiness, religion, self-denial, faith, prayer, purity we were when we were "servants unto sin." No στίγμα, no brand, no badge, no livery was needed to proclaim whose servants we *were*. The irresistible conclusion must be that our service *to God* shall be as plain and clear, "known and read of all men," and that it must be as thorough and as real. Servants to God must be *as* free from sin as servants to sin are "free from righteousness." Holiness is inherent in our baptismal engagement and enlistment as servants and soldiers of Christ. And, to make the case still stronger, we are "*freed* slaves," who can be sinners only by selling ourselves back again to the slavery from which He bought us whose "service is perfect freedom." And the whole argument is emphasized and enforced by the statement of the end of all this. God is the "Author and Giver of all," and only of, "good things." *He* gives not death therefore. Sin gives it as the wages which sinners earn. And still again, that reward of everlasting life, of which God is the Author and Giver to His servants, is too good a thing for any one to earn. We cannot have it without holiness, for "without holiness no man can see the Lord." But holiness cannot *earn* it, for "eternal life is the gift of God, through Jesus Christ our Lord."

Turning to the gospel, with this thought of service freshly in our minds, how plainly it tells us of "the bread enough and to spare" which "the hired servants of the Father" have. How fully it paints the goodness with which God nourishes those in whose hearts is the love of His name. It is the record of the second of the two miracles of feeding; and it differs alike in its incidents, and in the special teaching which the Church draws out of it, from the first miraculous feeding, read as the gospel on Midlent Sunday and on the last Sunday of the Christian year. One leading point of difference, in incident, may well be pointed out here; because it so enforces the "all power and might" of the Lord. I mean the entire absence of correspondence or proportion among the number fed, the means of feeding, and the remains of the feast. *There*, there were *five* loaves, *five thousand* men, and *twelve* baskets of fragments. *Here*, there are *seven* loaves, *four thousand* men, and *seven* baskets of the broken meat. With more to feed, and less to feed them with, there is more left over than when fewer people were fed with more loaves. Utterly independent, that is, is God, in His almightiness, of men or means. And yet, that in the very outlines of this miracle the comfortable promise may lie, for us, that we too may be nourished with His goodness, He condescends to employ ministries and appliances perpetually and universally present in the world. *He* might have said, and satisfied their hunger in the saying, "Depart in peace, be ye filled." He might have wrought again the miracle of that old wilderness, "and rained down manna upon them for to eat, and given them food from heaven." He chose the other way. He taught, by a sort of prophetic enactment, the true answer to each stage of that most human question of the disciples, how "a man" commissioned by Him could, "with bread," "the bread that is His flesh which He gives for the life of the world," "*satisfy* men here in the wilderness," so that "if any man eat of this bread, he shall live forever." And then, not for mere economy, though God despises not that teaching, but to tell us where and how perpetual store and nourishment of this same sort is kept for us, the broken meat is stored in *seven* baskets, the fragments gathered in *twelve* baskets; and from that time on, bread consecrated by the apostolic ministry, the successors of the *twelve*, and sanctified by the Holy Spirit, whom St. John saw in heaven as "the *seven* spirits of God," has this same power of satisfying; to feed the souls of men.

Readily granting that this feeding in the wilderness includes other gifts, even all the privileges of the Gospel dispensation, we may well believe that it emphasizes especially this "table of the Lord" which "He prepares before us" in the Holy Communion. For, in the first place, the Saviour's act is typical and instructive, as "in the night in which He was betrayed," and as in the house at Emmaus, "He took bread and brake and gave thanks," ἄρτους εὐχαριστήσας ἔκλασε. And He passed on, from the working of the other miracle of feeding which St. John records, to the full doctrinal statement of the Holy Eucharist. Surely, under the teaching of to-day's collect, we may readily acknowledge that, as the Church last Sunday set the sacrament of

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Holy Baptism among "the good things prepared by God for them that love Him," she bids us see, in the miracle of the gospel for to-day, the Eucharistic Bread, not multiplied, perhaps, but magnified in power, with which the Giver of all good things nourishes us in the wilderness of life. There is a strange feature in to-day's story whose very strangeness assimilates it and makes it applicable to our condition. The three days without eating which roused the Saviour's compassion seems not to have produced in the multitude any sense of hunger; or, at least, there is no expression of it, and no expectation of its satisfying. It is the precise picture of many souls among ourselves. Indeed, it is the old story of the Saviour's mission to the world, and so the story of all missionary work. *He came*, not being sent for, and *we must go* to those "who ask not after" us; for His compassion is all the more intense for those who have no knowledge of their danger and their need. He knows well enough, though they do not realize it, how far they have to go in the long journey from this world to the eternal home; how sure they are to "faint by the way," unless they are "strengthened with the Bread of Life." It was just such compassion as this with which the Lord was moved for "the multitudes that fainted and were scattered abroad as sheep having no shepherd." The result of that compassion, then, as St. Matthew records it, was that He taught His disciples to pray that God "would send forth laborers into His harvest." Making the application of this miracle world-wide, and putting these two things together, the perpetual purpose of the Saviour becomes plain. He is "the Author and the Giver of all good things." He, only, nourishes us with all good things. But men need satisfying with *bread;* that is, our human nature craves some definite and sensible sign and seal of good things given; "souls strengthened and refreshed by the body and blood of Christ, as our bodies are by the bread and wine." And therefore, He being all the while the Author and the Giver of the good, and the only nourisher of souls, conveys His gifts to us *by men* and *through means*. The wheat fields wave on all the plains; the grapes ripen on the hill-sides everywhere. These make the means. Our Ember prayers, and the calling of the Holy Ghost, find out the laborers whom He sends forth. He takes, He blesses the means, He gives them to His disciples. *They* set them before the people. And in *their* hands these common earthly means find grace to fill and satisfy men's hungry souls with more than angels' food.

Wm. Croswell Doane.

THE LORD'S PRAYER IN THE PRAYER BOOK.

The Lord's Prayer stands out in the Prayer Book like a high altar in the very east of its nave. It is to be found, also, like a central shrine, in every one of the side chapels of the various offices into which the working of the Prayer Book on occasion turns.

The Lord's Prayer represents the heart of Christ, and therefore His person. It represents the presence of Christ, and therefore His Spirit. It represents the relation in which He stood to God and to man, to heaven and to earth, and therefore it represents our relation also. So when, as a formulary incorporated with our devotional system, we really understand and feel it, we must be very near in resort and in consciousness to what He would have us be.

As the standard of all prayer, all prayer must be true which is true to this. No prayer can be acceptable or right which is not implied in this. It tests the truth and wisdom of the whole Prayer Book. It compels all prayer, wherever found or however uttered, to be consistent with it. Nothing outside of its spirit can be true prayer. Everything inside of it must.

Notice, then, how the Church has secured its presence everywhere in the liturgy. There is not a service nor an office where it does not appear, as if to give sanction to all that is assembled round it.

When we examine the Prayer Book with an especial eye to this, the pervading presence and the vitalizing power of the Lord's Prayer seem to correspond to the universal circulation of the blood through the arteries and veins of the human framework. We can hear it beating at the central fountain, as in a heart, and we can feel it on the surface or in the interior of every minor vital organ throbbing like a pulse.

Take hold of that great right hand of the Liturgy, the Order for Daily Morning Prayer. You will find the Lord's Prayer at the very wrist. Take hold of that great left hand, the Order for Daily Evening Prayer. Again that Prayer is at the wrist. When the Litany uncloses all its fingers, the Lord's Prayer lies in its palm.

Turn to the Communion Office, the very seat of devotional life, the great organic centre around which the ritual was first formed and from which it works in every member. In the very beginning we have, as it were, one function of the heart assigned to the Lord's Prayer, for we pray immediately after using it, as the material heart prays when the turbid blood has passed through the lungs and been purified by contact with the breath of life: "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit." At the close we have again another function of the heart in the recurrence of the prayer; like the material heart praying that now the currents of its blood might go forth and take up the nutriment which had been received, and carry its enriching, strengthening power to every part: "We most heartily thank Thee for that Thou dost vouchsafe to feed us . . . with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby . . . that we are very members incorporate in the mystical body of Thy Son."

So is it everywhere else significantly present. When the Church lifts the infant's little heart against her own, after declaring it "regenerate and grafted into the body of Christ's Church," when also she takes the adult by the right hand and declares the same thing, just then and there sounds out that great heart of the Christian life, the Lord's Prayer. In the era of confirmation, after the invocation of the "manifold gifts of grace," and immediately upon the laying on of hands, as if to connect those hands with the life of the Lord, comes the Lord's Prayer. In the solemnization of matrimony, after the mystic ring has been placed and before the Church clasps the united hands together as never by man to be put asunder, again this heart of the Bridegroom on high is heard as if He were standing near his Bride, the Church, when two lives are offering themselves to Him and to His care as one.

Wherever outside of the usual routine you follow the Church elsewhere in the Prayer Book, there in some auspicious place is the same invocation and the same presence of the Lord in the Lord's Prayer. It hastens in to stand by the bedside of the sick sufferer as soon as the Church has opened the door of the chamber with the blessing of "Peace to this house, and to all that dwell in it." It puts its hand on the shoulder of the captive in the dungeon, and assures him of Christ's presence, after the very first note of the penitential litany has been sounded; coming in amid its sighing versicles like a Divine interruption. It is to be found at sea, "in the hinder part of the ship, asleep," till, among the hurried ejaculations of prayer amidst the storm, it rises to say, "Peace, be still!" When in the evening and the morning the whole family kneel, it is the voice of "the Son of Mary, the Brother of James and Joses, and of Judas and Simon," which opens the united supplication. And, finally, in the last scene of all, after the coffin has been lowered, and the committal to the ground been uttered, and the dead is gone hence to be no more seen; when all is over, and the "voice from heaven" is heard, saying, "Blessed are the dead who die in the Lord!" then "Our Father, who art in heaven," is heard like a voice from earth in answer, as if to say that here and now, in and through the Lord, the kingdom of God has come, the will of God has been done on earth as in heaven.

Treadwell Walden.

REPRESENTATION IN THE GENERAL CONVENTION.

The subject of a change in the mode of constituting the House of Clerical and Lay Deputies occupies attention from time to time. The Bishops of Easton and Connecticut have recently alluded to it in their convention addresses. We are sorry to learn that the former favors the plan of adopting numbers as the basis of representation. His suggestion is that to a diocese having not more than fifty clergymen there be allowed only one clergyman and one layman; to a diocese of more than fifty, but not more than one hundred clergymen, two deputies of each order; to dioceses of one hundred and fifty clergymen, three deputies of each order; to dioceses of two hundred or more clergymen, four deputies of each order. Thus the disparity between certain dioceses might be in the proportion of eight to two.

It is not to these details only, but to the principle itself that this paper is intended to object. As the number of clergymen in a diocese, according to the above plan, is to regulate the representation, not only of their order but also of the laity, we presume it is considered an index of the number of the latter, and that, therefore, in general terms, numbers are to constitute the basis of representation. This is the principle to which we object. Of course we attribute to the plan none but the best motives. Results, however, could not have been foreseen or apprehended which we are sure would follow its adoption —results at variance with the spirit of mutual love and respect which all would desire to see prevailing among members of the one body. Government by mere numbers is akin to government by compulsion, and compulsion belongs to the brutal side of our nature. But government in the Church must appeal to the

better, the intelligent, part of humanity; and of it that is infinitely more true which has been said of self-government (indeed in one sense it *is* self-government): it will only command respect and receive willing homage when "the ruling principle is rooted in justice and in goodness."

In the State it is an accepted maxim that representation should have reference to numbers, but not to numbers only. That is admitted to be the best system in which regard is had to numbers and property. But the chief ground on which this maxim rests is that the State legislature is clothed with the power of taxation. We know by bitter experience the jealousies and contentions and heart-burnings which have sprung up and prevailed in those bodies and their constituents whenever the great principle of concurrent majorities has been too much overshadowed by numerical. How to adjust these has been the difficult problem; and what rendered its solution so important was that upon it depended fair taxation. We allude to this to show that even in the State, where population is by common consent a basis of representation, the system is not free from imperfections, which must be compensated in some way to prevent, or at least mitigate, dissatisfaction. Why then bring into the Church this apple of discord—into the Church where the main reason on which the scheme is founded does not exist. In the State, we have said, taxation and representation are correlative rights. But in the Church there is no taxation; assessment for expenses cannot be so called. And this corresponds with the practice of the primitive Church. She imposed no taxes. "Her revenues were free-will offerings, and it was esteemed a privilege to be entitled to make such offerings, and the greatest sometimes had their offerings rejected because of their evil deeds which made them unworthy to cast anything into the Church's treasury." Here then is no place for the argument that they who have to pay most are entitled to most voices. The acts and legislation of the general convention lie in a wholly different plane; they relate to matters which touch wholly different interests; they belong to the sphere of the convictions, or mind, and of the emotions, or heart. But not the less on this account are men divided into schools, not to say parties, than they are in matters relating to material interests. And just here comes the danger. One school of thought may prevail more in one diocese, another in another. We believe this to be true in fact. It is natural that it should be so under the operation of various causes, severally or jointly, such as the opinions of the bishop, tradition, association, a prevailing bent of mind. It is plain that the school most favored in the densely peopled diocese will have the advantage of numbers in the legislature over that adhered to in the sparsely peopled diocese. Now it needs no seer to foretell the bitternesses that must be the fruits of legislation obligatory upon all, yet bearing the stamp of this or that school merely because by this arrangement it could cast more votes in the legislative body.

The evils then sure to arise from the plan in question will be more serious than those intended to be remedied. Each diocese, being in itself a complete Church, is entitled, in councils, to equality with others. By the second article of the constitution it is the "Church in each diocese" that is entitled to a representation. This is not an instance in which the word Church may mean the individuals severally who compose it. The smaller dioceses or Churches will not recognize the justice or propriety of being put on a lower level because of the accidents of territory or population. It may be answered that the vote by orders would restore parity; but this would require the constant presence of the one representative in each order, from small dioceses; and very often the vote is not by orders.

It may be said there is equality in the House of Bishops, and thus a check upon the Lower House. There is some protection in this—and yet this equality is not perfect, because sometimes dioceses have two bishops (where there is an assistant bishop), sometimes they are without any bishop, temporarily; and under Canon 15, Title I., two or more adjoining dioceses may have but one bishop. But the fact is that a bishop sits by virtue, chiefly, of his office. He represents his order primarily, his diocese only in a secondary sense. Accordingly missionary bishops, both domestic and foreign, are entitled to seats. The diocese, strictly, is represented in the Lower House, and there where only it appears as such, we claim that it is entitled to equality with others likewise known simply as dioceses.

Less liable to objection would be the plan of diminishing the number of deputies from each diocese, but still retaining equality. This, however, would involve the loss to the convention of much ability, and of the inestimable benefit derived from the varying, sometimes opposing, views of different minds and schools. "Many men, many minds."

The Bishop of Connecticut thinks the day not very distant when some other than the present system must be adopted. But he seems not ready with a substitute, and acknowledges it to be a "problem to develop such a plan as will secure efficiency in practical working and at the same time not weaken the ties of brotherhood, and so disturb the unity of the entire body." One of his objections to the present plan is "the almost impossibility of securing the attendance of a quorum of the House of Bishops at meetings occurring between two general conventions." But this objection would not be met by the suggestion of the Bishop of Easton. This is one illustration of the difficulty of the problem.

We are not disposed to attempt to devise any plan, because not yet feeling the necessity of change. But our conviction is that, whenever that necessity may become apparent, there will be found but one satisfactory solution, viz., the development of the idea contained in the following resolution, offered in the convention of 1865 by the Rev. Dr. H. M. Mason, of Maryland:

Resolved, That, the House of Bishops consenting, a joint committee be appointed to report to this convention on the expediency of arranging the existing dioceses and missionary jurisdictions into provinces, having their several provincial conventions, and united under a general convention meeting at longer intervals, and having exclusive control over the constitution, Prayer Book, articles, offices, and homilies of the Church."

The idea embraced in the above resolution was more fully developed in a canon offered by the Rev. Dr. Manney, of Minnesota (see p. 115, Journal of 1865).

Canon 8, Title III., now permits "dioceses within the limits of any State to establish for themselves a federate convention, or council, which may deliberate and decide upon the common interests of the Church within the limits aforesaid, submitting powers proposed to be exercised to the general convention for its approval." We fail to see any adequate reason for confining this (or a similar) arrangement to State limits. Certainly dioceses have common interests regardless of State boundaries. To point them out would require too much space; nor is it necessary, for they will occur to all. And surely in deliberating upon these, members of our Church may be trusted for acting with single eye to her benefit. Then the united meeting at intervals, with, *if necessary*, a diminished but still equal number of representatives, would keep in mind the oneness of the body, and secure continuance of the good accomplished by the reunion of her members from all parts.

J. J. Pringle Smith.

LETTER FROM ENGLAND.

July 13th, 1878.

Your bishops continue to carry all before them. They spare no trouble to preach and speak anywhere and everywhere. It is for the venerable Society for the Propagation of the Gospel, however, that they have very properly given their first and best services; for was it not from that society that your branch of the Church received nearly all its growth in the last century? I think I have seen somewhere that more than 2,000 priests in English Orders labored on American soil for a longer or shorter term of years before the beginning of the nineteenth century; and most of them, I suppose, were in connection with the Society for the Propagation of the Gospel. It is time that excellent society should receive a little help from the Churches it has founded, for its income falls far short of its wants. This is caused to some extent by the multiplication of foreign sees which interest special donors, which donors are too much tempted to drop the old society when they take up the new scheme.

As to the proceedings of the Lambeth Conference, we obtain but little trustworthy intelligence. The reports which appear in our newspapers must be received, as people say, with caution. They are simply the result of conversations held with some individual bishop, who may give his informant just a little light on this or that point; but we must wait patiently for the publication of debates which cannot fail to be exceedingly interesting to Churchmen. It is impossible to imagine a more business-like plan than this of a week of discussion; then the reference of each subject to a committee for a fortnight; then the meeting of the conference once more for a fourth week, to receive and act upon these reports of committees. It is rather amusing to read of the alarm which the conference excites in the minds of some of our Dissenters and old Whigs, who express their sentiments in strong language. What conspiracy have we here? they say. What new ideas are they going to thrust down our sober English throats? Is it not enough that parliament has once for all settled what the thing called the Establishment is to believe? Ought not the shade of Henry the Eighth to be once more invoked? In an old country like ours, with such a peculiar history, we must expect much ignorance, and do our best to remove it when opportunity offers.

This ignorance, and also the growth, I am happy to say, of superior information, were both illustrated by the debate which took place this week in the House of Commons on Mr. Jenkins's motion for appointing a royal commission to inquire into the subject of ritualism. This gentleman has not been very long a member of parliament, and is chiefly known as the smart author of "Ginx's Baby." He is a Dissenter, and of course could not be expected to know much about the Church. His speech was not, however, intemperate; and that he selected his instances of lawlessness only too well was shown by the fact that not one of those who replied to him—Messrs. Beresford Hope, Walpole, Mowbray, or Sir Stafford Northcote—attempted to refute them or to defend the accused. They deprecated a commission as useless and unnecessary, and they asserted that the Public Worship Regulation Act had not yet had a fair trial, and was quite sufficient in itself to deal with breaches of discipline. But Sir Stafford Northcote, the leader of the House, did more. Like a well-educated Churchman as he is, he expounded to the

astonished author of "Ginx's Baby" that the Church was not a mere creation of the State, but an independent body, with its own charter, its own doctrines, its own ministers, and that the State had no more to do with it than to accept it as it stood; to make a contract with it, which binds the State as long as the Church retains the doctrines with which it came to confer upon the Church certain privileges as a "national Church." The action of parliament in Church matters was nothing more or less than the action of the laity of the Church. It is beyond measure satisfactory that such plain speaking should come from authority like that of the chancellor of the exchequer, speaking in his place as the mouth-piece of the government.

But Mr. Jenkins has started other game. His selection of Dr. Pusey's book, called "Advice on Hearing Confessions," one of those French-Romanist books which the learned doctor so unwisely thrusts before his followers with prefaces of his own, involved him in statements which Dr. Pusey thought it necessary to notice in the *Times*. These contained three charges: (1) That the doctor knew more about certain things than he professed to do; (2) that he inculcated disobedience to parents; and (3) that he transgressed the bounds of decency on "more delicate subjects." Dr. Pusey replies that the first charges him with a "lie," which the speaker must prove; that the second is guarded by the word "just," and that the Bible recognizes a limit to filial obedience; while he declares as to the third charge that there is not a line in the book which a modest person might not read.

Mr. Jenkins replies that when his speech is published Dr. Pusey will see that he has not exceeded the limits of speech imposed by gentlemanly usage; that Dr. Pusey's way of teaching limits to filial obedience avowedly involves placing the priest as the judge on all such questions between parent and child; and that he would challenge Dr. Pusey to read certain pages of the book which he specifies before ladies. And here the matter stands for the present. Your readers will form their own opinions, or rather, they will be wise to reserve their judgment for the present. Dr. Pusey is a skilful controversialist, by no means the less so for advancing years. Not long ago he publicly insisted on the substantial identity of all Mr. Keble's teaching, though Keble himself, in a well-known letter to Sir John Coleridge, published in that biographer's memoir, confesses that when he wrote the "Christian Year" he had not understood the doctrines of repentance, justification, or the Holy Eucharist, to say nothing of other matters. In other words, the Keble of the "Christian Year" was one man, the Keble of the later works was another; or, at any rate, he was in one stage of opinion at the earlier date, at quite another at the later. Nothing is more deceptive than to attribute the authority of Keble to his whole life, including his middle and later life, when it is really based on the extraordinary success of his "Christian Year," the work of his youth. Ninety-nine people out of a hundred venerate the sweet poet for his faithful exposition of the Prayer Book in his one great book. They know nothing about the subsequent ones; and if they stood merely on the authority of one who had written nothing but these latter, would care nothing for that authority. The unexceptionable authority is, by a sort of juggle, made to do duty for that with which it has very slight connection. Who cares to study the denunciations of Rome in the works of one who has gone over to Rome? By the change of his opinions he has destroyed his own authority on the subject.

But here I must stop. I reserve discussion on the startling news of this week as to the protectorate of Asiatic Turkey for my next.

THE SWISS OLD CATHOLIC SYNOD.

It is, perhaps, a sign of a deeper rooting of the Old Catholic cause in Switzerland than in Germany that the Swiss Synod is getting every year less interesting, is becoming more of a mere business gathering, and finishes up its work within a few hours on one day. The Bonn Synod has been able to compress its sessions into two days, instead of three; but the proposals submitted to it are still numerous and pressing. Switzerland, on the contrary, has no burning questions to settle, and the revised missal is the only undetermined matter reserved for the future. This year the synod has, without much searching of heart, allowed a congregational liberty of reception of communion in both kinds, and thereby removed the last root of bitterness between the French and the German-speaking portions of the Church.

The synod for two years past has been divided about this question, on which the French and Germans have taken opposite sides. The position of the French—by which we mean the position taken by the Genevese clergy—has been intelligible. They have contended that a Eucharist in one kind is, if not invalid, at least imperfect, and therefore have demanded as a reform the introduction of communion in both kinds. The German Swiss, on the other hand, fear that the reform would cast a slur on the validity of administration in one kind, for which they stoutly contend. This year their chosen speaker, Pfarrer Gschwind, argued that the reform would raise doubtful questionings with a population very much mixed among Protestants. With them it would be thought to be yielding the point which, three centuries ago, was so much contested; and with the Romanists the effect would also be unfavorable. No congregations of the German-speaking Swiss had agitated for the change, and therefore he begged the Genevese not to press their demand. The French-speaking congregations were, however, quite unanimous, and the synod agreed to a compromise, which was curiously worded as follows:

"1. Communion in both kinds is likewise Catholic and permissible. 2. The right of introducing the same is reserved to the cantonal and regional synods, and to the congregational boards of the Church, particularly in those cantons in which no superior authorities exist."

Another question brought before the synod was that of holydays. Besides the multitude of "Catholic" festivals, there was also a striking difference in the observance of Good-Friday by the two confessions. This day is regarded by Protestants as a strict holyday—in Germany, for example, it is the great day for receiving the Communion, and thousands communicate *only* on Good-Friday, while Roman Catholics do not scruple to work as usual on the day. To obviate these differences, the synod determined that only Christmas, New Year's, Ascension, and All Saints' days should be regarded as high festivals, when they fall on week-days, and that other holydays should be either discontinued or else transferred to the next Sunday; but, on the other hand, that Good-Friday should be "kept holy in a way corresponding to its high importance."

The liturgical committee entrusted with the revision of the missal reported that their labors were not completed, and so the question was postponed. The revised ritual, which was a leagcy from the last synod, was ordered to be printed.

The synod assembled this year at Aarau, on the 25th ult., both time and place being changed. It seems a pity that we cannot write of "the Berne Synod" as we write of "the Bonn Synod," but it is doubtless in the interests of popularity that the synod should not always meet at the same place. The proceedings were opened by a religious service in the parish Church, at which the pfarrer of the place delivered a sermon. The synod sat only about four hours. The delegates numbered one hundred and twenty.

The most interesting report laid before the synod was that drawn up by the bishop on the statistics and position of the various congregations. In it Bishop Herzog followed the movement from canton to canton, reporting faithfully the advances or losses which the cause had made since the last synod. In Canton Geneva he had confirmed during the year 497 persons. Seven of the priests had departed, three having been purchased, two being removed, and two having resigned. In their places eight others had been gained by accession, by ordination, and by transference from other cantons; four Roman priests who had offered themselves had been rejected. In Canton Geneva twenty Christian Catholic priests were at work in twelve parishes; the city of Geneva being reckoned as one parish, but giving work to three *cures* and to four *vicaires*. One parish had been added during the year, and the citizens of Geneva had made over, by popular election, a third church to the Christian Catholics.

In Canton Berne the bishop had confirmed 596 persons. Three priests had departed and two had been transferred to other cantons; to supply their place eight new priests had been appointed. In the canton thirty-four priests were at work in thirty parishes—two new parishes during the year. In Canton Solothurn there were six priests instituted in five parishes—one more than last year. In Canton Aargau there had been much advance, seventy-two persons had been confirmed; eleven priests were at work, an increase of two since the last synod. In one parish the Christian Catholics had elected a priest, supposed to be of reformed tendencies, but since his election he had refused to cleave to the bishop. In Zurich (city) one congregation existed, with two priests. In Basel (city) also one congregation, and in the country division of the canton again one congregation, each with its pastor. One parish had also been formed in the Canton Neuchâtel, at Chaux de Fonds, and since the synod a fresh acquisition has been made in a parish at St. Gallen.

Altogether there are in Switzerland 61 organized Christian Catholic parishes, in which 75 clergymen labor. A net gain of 5 priests has been made during the year, notwithstanding 11 secessions. Nine students of Berne have been ordained, and 11 students are still preparing for the ministry. The total number of adherents in all Switzerland is computed, according to a document forwarded to me, at 80,000 to 95,000. We shall be safe in taking the former figures.

July 9th, 1878.

ENGLAND.

BURY ST. EDMUNDS.—A new scheme for the management of the grammar-school at Bury St. Edmunds, founded by King Edward VI., has just been published. The present governing body is reconstituted, with the addition of six others, four to be known as "nominated governors" and two as "representative." The present head-master, A. H. Wratislau, the Slavonic scholar, will retire, after twenty-three years of service, with a pension of £200 a year. The governors will be obliged to consult the head-master respecting the general arrangements which it will be their duty to make for the school; but in the internal organization of the school the head-master will have supreme authority.

"EVANGELICAL" CHURCHMEN AND THE CONGRESS.—A hot controversy is again raging in the columns of the *Record* as to whether "Evangelical men" should attend Church congresses Dean Close says: "That at York was the first and last that I have attended. Personally, I experienced nothing there that was unpleasant, much of a contrary character; but meeting an old friend of mine there, I asked him, 'Well, what do you think of it?' 'Why, that neither you nor I have any business here!' 'Agreed,' said I, and I have never visited one since. All that I have heard, read, or witnessed from that day to this has only confirmed my primary conviction. . . . To my judgment the great peril of the day is compromise, amalgamation, and *suppressio veri* by mutual consent. . . . Neither the pope nor the infidel would make such havoc among us if the little band of faithful men would come out and be separate? Our most dangerous foes are not the decorative and monastic ritualist, nor the loud barking atheist or sceptic, but the plausible, courteous, affiliating 'dearly beloved brethren,' who would knit all the so-called Churchmen into one patchwork quilt which might cover them in a soft and downy bed of spiritual sleep, and torpor, and indifference, dreaming of security, and peace, and charity, and fraternity, while the noxious errors which prevail among them are eating out the very vitals of true godliness, spiritual experience, and sound Gospel doctrine! I know, as a fact, that a bishop at the recent ordinations gave this advice to a candidate: 'Now, remember, be colorless!' If that advice were generally followed, and a neutral tint were cast over our Church, and a cold, colorless, cloudy, misty, confused system of doctrine and ritual prevailed—substitutes for our blessed scriptural ritual, and for the clear, salient points of our noble chain of articles, and so we became neither 'cold nor hot,' the Head of the Church would justly 'spue us out of His

mouth'! (Rev. iii. 16). My advice would be: Show your colors and be faithful to them. Better 'war to the knife' with 'false brethren' than a sinful compromise and a faithless truce with those who are substituting the form for the power of godliness."

THE CLERGY AND THE STAGE.—It will be remembered that the Rev. S. D. Headlam, curate of Bethnal-green, was removed from his curacy by the Bishop of London for lecturing in favor of theatres and music-halls, advising Christian people to recognize what was good in them in order that they might have the right and power to go against the evil. At a crowded meeting he was recently presented with a testimonial of 500 sovereigns and a beautifully illuminated address by the hands of a member of the London School Board. There were several speakers, among whom was the Rev. A. H. Stanton of St. Alban's, Holborn, and the Rev. A. Headlam from St. Agatha's, Finsbury.

ENTHRONEMENT OF THE BISHOP OF LICHFIELD.—The new Bishop of Lichfield, Dr. Maclagan, was enthroned on Thursday, July 11th. At an early hour the city was thronged with visitors, and long before the time appointed the cathedral was crowded. The ceremony is given as follows in the *John Bull:* At 12:15 a procession composed of about 350 clergy assembled in the palace garden and marched therefrom to the cathedral, followed by the dean and several of the colonial bishops. The dean and chapter then took their places, and the Nicene Creed having been sung, the cathedral bells rang for five minutes, while the dean, followed by the chapter, vicars, and choristers, advanced to the west front, where the lord bishop, on knocking at the door, was admitted, and received by the dean and chapter with every mark of respect. On entering the cathedral, the bishop presented to the dean the mandate for his enthronement, which was read by the chapter clerk. His lordship, in a loud voice, then took the usual oaths of office, to the declaration assenting to the Thirty-nine Articles of Religion and to the Book of Common Prayer. The bishop was then conducted in procession from the entrance to the cathedral to his episcopal seat, the choir chanting Psalms cxxi., cxxii., cxxv. Prior to the bishop mounting his throne, the dean, on behalf of the chapter, gave formal authority to the precentor to enthrone him, and after a short prayer, the latter conducted his lordship to the throne, "inducting him into the corporal and actual possession of the Episcopate of Lichfield, with all its rights and appurtenances." The Apostles' Creed was said, and after several prayers the usual blessing was pronounced. The dean and chapter, with the vicar and choristers, then went in procession and conducted the bishop by the south aisle through the lady chapel to the chapter-house, where his lordship formally took up his place. The procession returned to their places in the cathedral singing the hymn, "O Thou who makest Souls to Shine," after which the bishop delivered an address, taking his text from Acts xvi. 17.

The following special form of blessing, used first in the Anglican Church at the enthronization of the Bishop of Newfoundland, was given on the occasion:

"Receive this blessing to defend thee this day and all thy days to come. May the people honor thee. May God help thee and keep thee. The Lord grant thee all thy petitions, and endue thee with honor, with chastity with knowledge, with bountifulness, with charity and humility. Be thou worthy, just, patient, sincere, as an angel and messenger of Christ. May God be thy Father; and the angels of God protect thee. Be the Church thy mother and the Apostles thy examples. The Lord confirm and strengthen thee in righteousness and holiness. Peace ever be with thee, through our Lord and Saviour Jesus Christ. Amen.

"The blessing of God Almighty, the Father, the Son, and the Holy Ghost, come down upon thee from above and remain with thee always. Amen."

After the service a public luncheon was held, at which there were present the bishop, the Dean of Lichfield, and other dignitaries of the Church, and about 800 visitors. Here his lordship was presented with the pastoral ring by the Dean of Lichfield, and he also received an address of welcome from the mayor and corporation of Lichfield.

An evening service was held in the cathedral, when the sermon was delivered by the Bishop of Nebraska.

LAMBETH ITEMS.—Bishop Stevens, of Pennsylvania, was appointed to deliver the sermon at the close of the conference on Saturday, July 27th. Bishop Coxe was to preach in Lincoln cathedral on the 17th. Bishop Lyman was to preach in St. Paul's on the 14th, Bishop Coxe in the evening of the same day; Bishop Howe, of Central Pennsylvania, on the 21st, in the morning; Bishop Spalding in the evening, and Bishop Littlejohn on the 28th. Bishop Clarkson preached in Lichfield cathedral on the 11th. The Bishop of Lincoln invited several of the visiting bishops to spend a part of the week with him at Riseholme. Several of the American and colonial bishops were to meet the junior clerical society at the chapter-house in St. Paul's on the 18th.

At Westminster Abbey, on Sunday, the 14th, large congregations listened to the sermons, in the afternoon of the Bishop of Louisiana and in the evening of the Bishop of Pennsylvania. The latter prelate also preached in the afternoon at the Chapel Royal, Savoy.

Following the example of the Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge invited the members of the Lambeth Conference to a conversazione. This took place at King's College on Friday evening, July 12th, and in some respects it differed from its predecessor; for the right reverend guests, instead of being asked to contribute to the entertainment of their hosts by giving an account of their respective dioceses, were themselves entertained by a charming concert of sacred music. The company began to arrive at nine o'clock, and were received by the Archbishop of York in the entrance hall, which was tastefully adorned with palms and other evergreens. Amongst those present were the Bishops of Nova Scotia, Ontario, Huron, Niagara, Nassau, Rüppert's Land, Saskatchewan, Delaware, Western New York, North Carolina (Assistant), Iowa, and Shanghai.

The anniversary service of the Free and Open Church Association, which was held on Monday night, July 15th, at St. Paul's, was well attended, the congregation entirely filling the space under the dome. The sermon was delivered by the Bishop of Albany, who, without formally taking a text, offered as an illustration of the principles of the association Psalm, lxxxiv. 3: "Yea, the sparrow hath found her an house and the swallow a nest where she may lay her young; even Thy altars, O Lord of hosts."

The *Guardian* gives an outline of the sermons by Bishop Lyman and Bishop Coxe in St. Paul's cathedral on Sunday, July 14th.

CHINA.

AN APPEAL TO QUEEN VICTORIA.—A general meeting of Chinese, English, and Americans was held at Hong Chow, May 14th, at which the opium question was freely discussed. The Rev. A. G. Moule, of the English Church Mission, presided. There was but one opinion among natives and foreigners as to the mischief wrought by opium, and the hindrance to the Gospel resulting from the present position of nominally Christian nations. The following resolutions were adopted:

1. The use of opium as a luxury in China is a most grievous evil, affecting the body, the property, the intellect, the conscience, and the family of its victims, and perceptibly impairing the moral sentiment, material resources, and power of the nation.

2. The Chinese universally throw the blame of this evil upon Western nations, so that not only do Western nations suffer reproach, but all preachers of Christianity find this one of the most serious obstacles to their work. We therefore exhort all merchants to avoid seeking profit in that which ruins others, and especially urge every Christian to exert himself to the utmost, that China may be blessed and not blighted by intercourse with the West, and to pray continually for this cause.

3. We rejoice to recognize as a participant in the service and high calling of the Christian life, one of almost unequalled civil rank and political influence. We therefore bring this evil and reproach before the honored lady, Victoria, Queen of England and Empress of India, entreating in the name of humanity and in the name of Christ that she will use the power given her by God to sever all connection of the English government with the opium monopoly.

4. The ultimate power by which the opium vice can be suppressed is with the government of China. The court of Pekin can inhibit the cultivation of the poppy plant within its territory, and can put such a tariff on the transportation of opium inland as shall restrict its use to medical purposes. Such an act of patriarchal authority would be commended by the moral sentiment of all nations.

The Rev. Messrs. Moule, Johns, and McIlvaine were appointed a committee to further the results sought by the meeting.

AFRICA.

CENTRAL AFRICAN DISCOVERIES.—At a recent meeting of the Royal Geographical Society, the leading important discoveries of the year were reported and discussed. Mr. Stanley's journey across the African continent, and his actual tracing of the course of the Congo from the Nyangwe, where Livingstone, and afterwards Lieut. Cameron, saw it, to the Yellala Falls, is of course the great discovery of the year. Mr. Stanley came back with a new map of Central Africa in his hands, in which he has not only filled in details where before we had merely outlines, but actually covered a blank with ascertained results. The sources and the drainage basins of the two greatest rivers of Africa, the Congo and the Nile, are now tolerably well known; but the water-parting between them is still a geographical secret, which the president thinks will not soon be revealed to the world. The African continent is still likely to be the favorite field of geographical discovery. There is some hope that the Albert Lake, the size of which is still greatly disputed, may before long be effectually surveyed. If Colonel Mason-Bey's results are correct—which Sir Samuel Baker doubts—it is much smaller, and the interval between it and Lake Tanganyika is much greater than our maps at present represent. The natives, however, told Colonel Mason-Bey of many other lakes in this mysterious district in which the Nile reservoirs are still partially hidden. The calamity to the Nyanza mission, after it had successfully opened the route from Uganda to Zanzibar across the Victoria Lake, is not to be allowed to defeat the mission to Uganda, reinforcements for which are now on their way by the Nile route, but it forcibly illustrates the danger which attends civilizing and exploring work in the African continent. The Lake Nyassa district is better known, but a tract north of it has lately been explored by an expedition under Captain Elton, late consul at Mozambique, who sacrificed his life in the work. He has, however, filled up another of the blanks in our map of Africa.

INDIA.

HINDRANCES IN THE WAY OF CHRISTIAN LEGACIES.—There is just now a bill before the Legislative Council of India, the passing of which, in its present form, would be deplorable. It is styled "The Transfer of Property Bill," and while it leaves the natives free to make bequests of real property for religious uses, it places a number of hindrances in the way of Christian legacies. They must be made a certain time before death; they must be registered, and the sanction of the local government obtained, before they are valid. As the bill is suspended until November, Christian opinion ought to be brought to bear upon it in an unmistakable way.—*Mission Life.*

ACTION OF THE LEADER OF THE DEISTICAL SECT.—Keshub Chunda Sen has alienated the great body of the Brahmas by giving his daughter in marriage to the Rajah of Cooch Behar, and permitting the celebration of some idolatrous ceremonial. The bride is also one of four or five wives.—*Ceylon Diocesan Gazette.* The *Indian Church Gazette* adds: "After having opposed early marriages with great vigor and earnestness, the recognized head of the Brahma community justifies his acting contrary to his principles on the ground that he did it in obedience to the voice of God within

himself. His heart said it was right, and circumstances proved it was brought before him providentially. In this faith he gave sanction to the marriage. The explanation is certainly not satisfactory."

COREA.

A JAPANESE MERCHANT'S VISIT TO COREA.—At a recent meeting of missionaries and native Christians in Japan, a Japanese merchant of Tokio gave an account of the bigotry and hatred of the Coreans towards Christianity. He went there on business, but while there he endeavored to distribute portions of the Bible, etc., among them, but he found them indisposed to receive them or listen to him. Nevertheless, he said that if he could go there again he would gladly shoulder a tembimbo (a carrying pole), like a coolie or a pedler, and push his way into the Corean villages to see if he could not induce those poor people to hear of Christ and His salvation. He meant that he would stoop to the position of a common pedler, if he could thereby make his way to any of their hearts. Corea is opened only to the Japanese by treaty, and only Japanese are permitted to go there, and it is probable that two natives of Japan will soon be sent as missionaries.

CANADA.

NOVA SCOTIA—*Weymouth*—On Tuesday, July 2d, the corner-stone of a new church was laid at Weymouth. The ceremony of striking the stone was performed by Mrs. Campbell, wife of the Hon. Colin Campbell. The foundation of the new church is partly on the site of the old. The dimensions of the edifice in course of building are 39 by 29 feet, the chancel is 21 by 19 feet. It will have a south porch. The tower will be in the angle formed by the east gable and the chancel. The base of the tower will be the vestry; the organ chamber being on the north side. The roof will be open, having truss arches resting on hammer beams. The church is to be entirely free and unappropriated. The estimated cost (when completed) will be about $4,000.

NEW HAMPSHIRE.

CONCORD—*St. Paul's School.*—The trustees of St. Paul's School desire to inform the friends of the institution that the loss by fire is confined to one building, and that none of the other edifices have been injured by the conflagration of the 21st of July.

The work of the school will neither be interrupted nor delayed, as suitable arrangements are making for the comfortable accommodation of all the boys. The school will open September 5th, God willing, as previously announced.

It is the intention of the trustees to proceed at once to the erection of a new and substantial building, adapted in every way to its purpose. The architect has been engaged, has examined the grounds, and is at work upon the plans.

The temporary loss will in due time be converted into a gain by the immediate substitution of a first-class building for the one destroyed, which was old and inconvenient.

St. Paul's School, July 26th, 1878.

MASSACHUSETTS.

MARBLEHEAD — *St. Michael's Church.* — The Boston *Statesman* of July 5th contained a very complete and interesting historical sketch of this church—the oldest Episcopal church now in use in New England—prepared by Samuel Roads, Jr. From the parish records it appears that the church was erected in 1714, though the parish must have been founded some years before that date.

NEW BEDFORD—*Laying of a Corner-stone.*—The corner-stone of the new church to be erected by St. James's parish, in this town, was laid by the rector, the Rev. C. H. Proctor, with appropriate ceremonies, on the afternoon of Thursday, July 25th. Mr. Proctor was assisted in the services, which were those usual on such an occasion, by the Rev. Dr. James Mulchahey, of Trinity parish, New York, and the Rev. Edmund Rowland, rector of Grace church, New Bedford.

The following articles were placed in the stone: The original warrant summoning the legal voters of the parish for organization, issued by the Hon. Oliver Prescott, May 4th, 1878; "Church Almanac" for the current year; copy of the *Evening Standard*, issue of July 24th, 1878; copy of the *Daily Mercury*, issue of July 25th, 1878; copy of THE CHURCHMAN, issue of July 20th, 1878; current coin, of various denominations; list of original subscribers to the building fund of St. James's parish, engrossed on parchment; list of officers of the parish; list of members of St. James's League; list of members of the parish literary club; memorial of the first Easter-day celebration of the parish Sunday-school; list of families of the parish; and names of clergy officiating at the laying of the corner-stone.

After the laying of the stone interesting addresses were made by the Rev. Mr. Rowland and the Rev. Dr. Mulchahey. Mr. Rowland referred to the peculiar interest which the occasion had for him. In the building of this structure he saw reappearing the life of the old church in the centre of the city, and the origin and remarkable growth of this new parish he felt and accepted as an assurance that Grace church was not dead nor dying, but had become imbued with fresh vigor and was about to enter upon a new era of prosperity. The formation of St. James's parish was an evidence of the growth of the Church in this community, as in other places.

Dr. Mulchahey said the erection of this church was the realization of a wish he had long cherished. Often when in this city (in which he was once rector of Grace church) he had felt the necessity of a church in this section, but then little thought such an edifice would be built before the old church was rebuilt. He thought the parish had auspiciously chosen its name, and St. James's day for laying the corner-stone, and he then stated that St. James was the first bishop of the mother-Church in Jerusalem, eighteen hundred years ago. He also congratulated the parish upon having laid the corner-stone of a church that is to be free forever. It was a mistake to suppose that a free church was for the poor alone. Here rich and poor shall meet upon an equal level, and no distinctions shall be recognized save those ordained by the Lord. As there were now two churches in the city, he hoped that fraternal sympathies would ever unite them, and no strife arise between them save true Christian rivalry in doing the work of the Lord.

The music was led by the parish choir, numbering forty voices, under the direction of the organist, Mr. Louis H. Eaton, and produced a fine effect.

The church which is to be erected is designed by Mr. W. C. Brocklesby, of Hartford, Conn., and by a pleasant coincidence all the clergymen officiating in the services and the architect are graduates from Trinity College, in that city. The church will be built of stone and brick, its dimensions being thirty-nine by seventy-one feet, with a recessed chancel fourteen feet deep. A tower will be erected at the north-east corner, forty-five feet high, through which will be the principal entrance of the church. The organ chamber will be upon the right side of the chancel and the vestry-room on the left. The interior walls will be finished in brickwork of different colors, the roof will be of open rafters, and the body of the church and the chancel will be appropriately fitted up. The contractor for the erection of the church is Mr. J. C. Mead, of Hartford.

CONNECTICUT.

HARTFORD—*Church Home.*—The second annual report of the board of managers of this institution has been published by the vice-president in office when the report was made, Mrs. M. L. Brocklesby. The Home now has six inmates, and applications from two other persons were under consideration at the date of the report. The institution is now in a better financial condition than ever before. The Babcock legacy has been paid to the treasurer; the building fund of $500 is untouched and drawing good interest, and at the end of the year there was a surplus of $450 in the treasury, and coal enough at the Home to warm the house next Winter. The total receipts of the Home during the last year, including the Babcock legacy, were $3,899.51; and the disbursements, $2,060.96. The bishop of the diocese is president of the institution; Mrs. Abner Jackson, vice-president; the Rev. Arthur Mason, chaplain; Mr. Jacob L. Greene, treasurer; and the Rev. J. H. Watson, secretary.

DIOCESAN STATISTICS.—The Journal of the last convention gives the following statistics: Clergymen canonically resident (bishop, 1; priests, 171; deacons, 18), 190; families, 12,917; members of the Church, 24 679; baptized (infants, 1,715; adults, 431), 2,146; confirmed, 1,152; communicants, 19,530; marriages, 479; funerals, 1,264; Sunday-school teachers, 1,831; scholars, 14,359; studying for the miuistry, 17; communion alms, $14 213.39; diocesan missions, $9,647.66; domestic missions, $13,600.20; foreign missions, $3,849.36; parochial schools, $2,026.49; Sunday-schools, $9,291.77; parochial expenses, including salaries, $262,640.66; general purposes, $54,914.43; total, $370,183.96.

The Journal contains the revised canons, as adopted in the last convention.

NEW YORK.

NEW YORK—*Church Missionary Society for Seamen.*—The thirty-fourth annual report of this society shows continued and successful work during the past year in its several departments of the floating church of Our Saviour, the church of the Holy Comforter, and the New Sailors' Home, in Pearl street. The society is doing a most useful spiritual work among the sailors of this port, and deserves the earnest coöperation of Church people.

YONKERS—*The Late Dr. Croes's Burial.*—The funeral services of the Rev. Robert B. Croes, D.D., a son of Bishop Croes, first Bishop of New Jersey, were held on the afternoon of Wednesday, July 24th, at St. Paul's church, in this city. Besides the rector of the parish (the Rev. C. M. Wines), ten of the clery were present in their surplices. The rector, the Rev. Dr. E. B. Boggs, of New Jersey, the Rev. F. N. Stubbs, of New York, and the Rev. Wm. A. Johnson, of Connecticut, took part in the services. The body was committed to the dust, "in sure and certain hope of a joyful resurrection," in the cemetery of St. John's church, by Dr. Croes's classmate in the seminary of fifty-five years ago, the Rev. Dr. William Shelton, of Western New York, he having been especially named by Dr. Croes to perform this office.

LONG ISLAND.

BROOKLYN—*St. Ann's Church.*—The rector and vestry of this church have issued a circular announcing that under the conditions of the gift of $70,000 recently made the church is to be free to the use of all worshippers. The free-seat arrangement will go into effect on November 1st. At the same time the "envelope system" of offerings will be put into operation.

NEW JERSEY.

DIOCESAN STATISTICS.—The Journal of the last convention contains the revised constitution and canons, as adopted in May last. It reports the following statistics: Clergymen canonically resident (bishop, 1; priests, 83; deacons, 5), 89; churches, missions, and chapels, 100; parishes in union with the convention, 70; ordinations (deacon, 1; priests, 2), 4; candidates for Holy Orders, 6; lay-readers, 19; baptisms (adults, 210; infants, 961), 1,171; confirmed, 605; communicants, 7,044; marriages, 201; burials, 454; Sunday-school teachers, 781; scholars, 6,644; income of episcopal fund, $3,825.50; diocesan missions, $5,547.13; Woman's Auxiliary, $3,187.93; total contributions, $204,047.60.

TRENTON — *A Narrow Escape.* — The Rev. Henry M. Barbour, rector of Trinity church, in this city, had a narrow escape from death recently. He arose from his bed in the night-time, and took, in the darkness, by mistake, a teaspoonful of tincture of aconite root. This preparation of the drug is a violent poison. As soon as he perceived his error, Mr. Barbour dressed himself and hastened to a neigboring druggist, who summoned a physician, and antidotes were administered, which fortunately prevented a fatal result, and Mr. Barbour has entirely recovered.

NORTHERN NEW JERSEY.

PATERSON—*Funeral of the late Rev. C. M. A. Hewes.*—The funeral of the late rector of the church of the Holy Communion—the Rev. C.

M. A. Hewes—took place in the church on the afternoon of Friday, July 26th, and was attended by a very large number of persons, including several of the clergy. The services were under the charge of the Rev. Dr. T. A. Starkey, rector of St. Paul's church, in this city, who was assisted by the Rev. Messrs. Hoyt, Dickinson, Mansfield, and Appleton, and who delivered a brief and very appropriate address on the modest, self-sacrificing, and most successful labors of the deceased rector. The service was largely musical, and the music was rendered by a choir of men and women with great taste and effectiveness. The burial was in the cemetery in the suburbs of the city.

MISSIONARY VISITATION OF WARREN COUNTY.—A committee of three clergymen appointed by the Convocation of Newark, consisting of the Rev. Messrs. J. H. Smith, C. S. Abbott, and J. F. Butterworth, went recently into Warren county to visit this mission field and encourage both missionary and people. A service was appointed for the evening of July 8th, at St. James's church, Knowlton, but on account of a severe thunder-storm, was not held. On July 9th, accompanied by the missionary (the Rev. C. Douglas), a visit was made at Hope, and the clergy dined at the house of an aged layman well known to the bishop and clergy of the diocese, James Fitch, M.D., now over eighty years old. After dinner a few persons gathered in St. Luke's church, and the Rev. J. H. Smith read prayers and dismissed them with the blessing of peace.

A delightful drive over mountains and through fertile valleys brought the party to Belvidere, where a most interesting service was held in Zion church. The music was very spirited and the responses very hearty. Addresses were made by all the clergymen on subjects connected with active Church work, which stirred the minds of all present. Immediately after service clergy and people were invited into the rectory, that each might become better acquainted with the other; and a more enjoyable reception has never been held in this parish or rectory. The rector's wife had provided abundantly for the bodily comfort of all present, and every one retired from church and rectory feeling refreshed in body and cheered and quickened in mind and spirit.

PENNSYLVANIA.

PHILADELPHIA—*All Saints' Church.*—The Rev. H. L. Duhring, rector of this church, delivered his tenth anniversary sermon recently. Amongst many facts of interest he stated that the statistics of work for the last ten years were: Baptisms, 667; funerals, 523; marriages, 266; confirmations, 262; sermons and addresses, 2,100; Church and Sunday-school contributions for all purposes, $58,373.

DELAWARE.

APOQUINIMINK (MIDDLETOWN)—*Old St. Anne's Church.*—This is a very ancient parish, the first church having been erected in 1705, and the present one, probably, thirty years later. The church is built of brick, the material having been brought from England to New Castle by sea and thence on mules' backs. The venerable edifice stands a mile from the town, among immemorial oaks that shade the old burying-ground where for generations the dead of the parish have been laid, and which is still used as a place of sepulture. The silver communion service of the church was a gift from Queen Anne, and some needle-work from her hands is still preserved among parish relics.

The church is large and must have been an imposing edifice at the time of its erection, and its high vaulted ceiling and large galleries give an agreeable impression of roominess still. A few years ago a new and beautiful stone church was built in the town, and since that time the old church has rarely been opened but for the burial service. The announcement of a service on Sunday morning, July 21st, attracted a large congregation, as was attested by the long line of carriages surrounding the place. Among others present was the executive of the State—Gov. Cochrane—who is a member of the parish.

The chancel was beautifully decorated with flowers, the centre-piece being a large and very elegant cross, about four feet high. The tomb of a former rector was also decorated with flowers. A sermon appropriate to the occasion and felicitous in its elevated thought and diction, was delivered by the rector, the Rev. W. G. W. Lewis. Among those present were many of the former worshippers of years gone by, a number of whom were affected to tears as the rector referred to the past.

NORTH CAROLINA.

DIOCESAN STATISTICS.—The Journal of the last convention gives the following statistics: Clergy canonically resident (bishops, 2; priests, 47; deacons, 14), 63; candidates for Priest's Orders, 10; for Deacon's Orders, 2; postulants, 5; priests ordained, 1; deacons ordained, 2; churches consecrated, 2; families, 2,246; individuals, 10,083; baptisms (adults, 156; infants, 577), 733; confirmations, 497; communicants, 5,177; marriages, 110; burials, 261; Sunday-school teachers, 470; pupils, 3,217; value of Church property, $423,965; contributions, $49,410.19.

WESTERN TEXAS.

SEGUIN—*New Schools Established.*—The bishop of the jurisdiction has founded an academy for boys and a boarding-school for girls—Montgomery Institute—at this place, which, it is hoped, will be of great use to the Church.

ARKANSAS.

DIOCESAN STATISTICS—The Journal of the last convention gives the following statistics: Clergymen canonically resident, 14; baptisms (infants, 81; adults 15), 96; confirmations, 72; communicants, 908; marriages, 24; burials, 49; Sunday-school teachers, 82; pupils, 569; families, 243; contributions, $8,326.07.

TENNESSEE.

SEWANEE—*The University of the South.*—The bishop of the diocese made a visitation at Sewanee on the First Sunday after Trinity, and confirmed thirteen persons, eleven of whom were students of the university, presented by the Rev. Dr. W. P. Du Bose, the chaplain. This faithful clergyman has labored with diligence and success among the youth under his special charge, and adds yearly to the ranks of the soldiers of Christ a youthful band destined to do good service for the Church.

It is a sight as beautiful as it is rare to see in one congregation so many young men kneeling at the altar and professing the Faith, and as year by year the number is added to, it gives a renewed cause of thankfulness to those who have labored to build up this Church school to see the widespread influence for Christ and His Church it has already extended; and, looking forward through the years and generations to come, to hope and believe that its usefulness and its work will constantly expand in widening circles.

On the Third Sunday after Trinity, July 7th, another of its students, the Rev. A. M. Whittten, of Northern Texas, was ordained to the Diaconate, in the university chapel, by the venerable chancellor, Bishop Green, of Mississippi, and thus before its theological school is fairly under way more than twelve of its students have been ordained to the sacred ministry. May we not well anticipate, with its theological department now properly prepared for its work, that the calls for clergy throughout our southern dioceses may be supplied through its means, and the waste places of the land be filled up from this source?

Of the wisdom of the founding of this university no one would question after a single visit here. Its highest development is yet to be attained, its present standard is equal to the best, but its aims are to reach the highest and best culture attainable. It is slowly and surely reaching forward, and satisfactorily filling the measure of its allotted work.

Not the least interesting and necessary work it is doing is in its grammar school. As a general rule we do not, most of us, appreciate the importance of the beginnings of a boy's education, and of the inestimable advantage of starting aright.

The germs of the various influences which mould his future career are begun very early in life. It is in his most plastic and impressible age, when he begins to associate with other boys, that the good or the evil tendencies within him are encouraged or repressed. Truth, manliness, honesty, purity, and good manners are as certainly developed by good, early associations, as are their opposites, which so shock us when we gain an insight into the lives of the young. At Sewanee everything seems to tend in the right direction; it is difficult to explain, without a personal observation, how many excellent formative influences are here combined. A leading one is the separation of the boys into families, under the roof, care, and supervision of ladies of culture and refinement, so that at the table, in their rooms, and in their amusements they are within the hearing and under the eye of women, gentle, kind, and watchful in all things for their good. This home life also has its bearing upon their dress and deportment, induces neatness of person, politeness, and polish, the gentle deference of good breeding, and gives tone to their whole social life. This is not the most economical or profitable mode of conducting a boys' school; they can be boarded and messed much more cheaply; but of the advantage to the *boys* of this family boarding system there can be no question. It is noted by visitors here that the students at Sewanee are all gentlemen.

Again, the religious side of their characters is developed. Everything here promotes a feeling of reverence and respect for sacred things, the presence and influence of men of high standing in Church and State, whose example is potent for good; the faithful, loving care and teaching of the chaplain; the choral services of sacred song in which they participate and form a part; the daily use of those sweet hymns whose melody fills their memories, in place of the vile songs and low refrains of the streets of our cities, is an influence of purity in place of vileness. The voices of nature are ever present to them in this broad domain, covered with the virgin forest, beautiful landscapes, and distant views; the cliffs and rocks, and purling streams flowing from crystal springs; the music of the birds, and the beauty of the wild flowers inviting to innocent and pleasant rambles, always replete with new objects of interest. The book of nature is always here open to the investigation of the geologist, the botanist, and the student of natural history. No drinking saloons, no bar-rooms, no haunts of vice and dissipation, desecrate this fair spot, perpetually consecrated as the home of virtue and learning. Protected alike by the ownership of its vast domain, and by legislative enactment, the great evil and curse of the day here finds no lodgment.

Adding to these peculiar and special advantages the well-known and recognized value of a system of instruction, beginning at a tender age and carried on from year to year under the same teaching, the education thus acquired will be thorough, systematic, and judicious.

The physical education goes on with that of the intellect; an invigorating atmosphere strengthens its capacity—the lad enters school at an early age with the slender organism of his childhood impaired, it may be, with previous unfavorable climatic influences, and on this elevated plain grows up to be a man; the various gymnastic and military exercises give him a clear complexion, an elastic step, and a noble carriage; and thus mind and body, acting in healthy unison, fill out the measure of a well-rounded man, *mens sana in corpore sano.* Φ.

CLARKSVILLE—*Trinity Church.*—The church erected for the congregation of Trinity parish is of ranged rock masonry obtained from the natural formation of blue limestone which prevails in the vicinity. The stone is of a soft gray tint, and trimmed with dressed stone from the Bowling Green quarries. It presents a delicacy of tone rather than severe contrast. The architectural treatment in the detail of the building is confined to that period of Gothic architecture designated the second and third periods in Gothic art in England, which succeeded the Norman towards the end of the twelfth century, and merged into the decorated at the end of the thirteenth. The peculiar and beautiful characteristics of these two periods of English Gothic are the forms of the mouldings, which produce strong effect of light and shade; circular windows, which prevailed in this more than at any other period; windows pierced with circles, trefoils,

quatrefoils, and the like, thus forming the commencement of tracery. The roofs are all high-pitched, and all carvings are remarkable for bold development and finish; and merging through the transition period to that of the decorated, this style exhibits the most perfect development of any period in Gothic architecture.

Trinity church is an excellent illustration of ecclesiastical architecture. The building measures 106 feet. Upon both sides of the large apsidal chancel, which is a pentahedron, and deeply recessed, are two small transepts which, by treatment of plan, developed into chancel aisles, and are adapted by parclose screens for a vestry-room on one side and an organ and choir upon the other. The windows, seats, and gas standards, coronas, and other fixtures, are rich and in good taste, which require the walls to be eventually finished in richly colored poly chromatic mural painting. The rich effect upon lighting the church is commented upon by all. The height to the apex of the roof in the interior is fifty-nine feet, and the height to the springing is twenty-two feet. The roof is open timbered and moulded-panelled, and is light and airy. Solidity of construction, durability of material, economy of cost, beauty of form, and judicious and prudent management in execution marks every step and development of the work.

The church is to be free hereafter.

OHIO.

DEFIANCE—*Grace Church.*—On Easter-day a Sunday-school was organized in this new parish (the Rev. A. V. Goorell, rector) as far as possible with children who were not members of any school, and it is now in successful operation, with forty-five scholars upon its roll. A number of excellent teachers give their services to the work, all of whom are communicants, and all but one having recently come into the Church. The school was able to purchase only a cheap service-book and a few Calvary and Church Catechisms. But much progress has already been made with these works in Church instruction. The influence of the Calvary Catechisms has been so good that the superintendent of the Methodist Sunday-school has procured some of them and introduced them into his school.

HICKSVILLE—*St. Paul's Mission.*—The rector of Grace church, Defiance, has a small Sunday-school at this place, but labors under great disadvantage from the want of teachers who are communicants in the Church. The mission, in a population of scarcely 1,500, is surrounded by *five* denominational societies, yet for over two years a few children have been gathered from Sunday to Sunday for instruction in Church truth.

LIMA—*Laying of a Corner-stone.*—On the 11th ulto. the corner-stone of Christ church was laid by the Rev. Dr. Coleman, of Toledo. There were also present, and assisting in the service, the Rev. Messrs Kemp, Burton, and Badger.

PUT-IN-BAY — *Summer Services.* — Arrangements have been made by the Associate Mission in Toledo whereby regular services will be maintained during the season at this favorite resort. Both the residents and visitors show much interest in the matter.

NAPOLEON—*Resumption of Services.*—Regular services have been resumed here by the Rev. N. W. Badger.

SPRINGFIELD.

LINCOLN—*Trinity Church.*—The bishop of the diocese visited this parish the Fifth Sunday after Trinity. Fifteen persons, presented by the rector (the Rev. Joseph E. Martin), were confirmed, making forty-four confirmations in this parish in seven months. A reception was tendered the bishop at the residence of Judge Foley, the senior warden, on Saturday night. A large number of people were present, very many of them not Church people. The bishop has made the very best impression. His sermons were calculated to build up strong character in Christ and the Church.

IOWA.

VAIL—*Appeal.*—The bishop makes an appeal for aid to the establishment of Church work in this town. There is but one church within seventy-five miles of the place. The bishop closes his appeal with these wise words: All gifts will be assured to the Church, it being a condition of all appeals endorsed by the bishop that the property of the mission or parish shall be vested in the trustees of funds and donations for the diocese and thus secured from alienation from the Church.

KANSAS.

WICHITA—*A New Parish.*—A parish has been organized at this place by the election of two wardens and seven vestrymen. A church building is much needed, and it is hoped that one will be erected before many months. There are about thirty communicants, of whom five were confirmed last April.

POTTAWATOMIE COUNTY—*St. James's Mission.*—A new association has been founded in this county, with the title of St. James's Mission. Mr. T. Dutton is to act as lay-reader. The population of the neighborhood is made up entirely of farmers, and the mission is nine miles from the nearest town.

OGDEN—*Missionary Work.*—An encouraging work is said to have been begun at Ogden, about ten miles west of Manhattan. Through the energy of a young Englishman, who has been sojourning there during the past year, lay-services have been held regularly for some time. Thirteen children were baptized recently, and several persons have expressed a desire for confirmation. The ministrations of the Rev. Prof. Lee, of Manhattan, will be given to the people as often as circumstances will permit.

MICHIGAN.

CONVENTION ELECTIONS.—At the last annual convention of the Church in this diocese the following elections were made:

Standing Committee.—The Rev. Drs. Harris and Worthington, and the Rev. Messrs. J. A. Wilson and Hall, and Messrs. Campbell, Baldwin, and Trowbridge.

Missionary Committee. — The Rev. Messrs. Watts, Stevens, Raymond, and Bishop, and Messrs. Pittman, Bury, Rust, and White.

Deputies to General Convention.— The Rev. Drs. Harris, Stocking, and Worthington, and the Rev. Mr. Lane, and Messrs. Baldwin, Trowbridge, Rogers, and Thompson.

Trustees of the Diocese.—The Rev. Messrs. R. W. Clark and Lane, and Messrs. Carpenter and Griffin.

Trustees of the Episcopal Fund. — Messrs. Baldwin, Trowbridge, and Withington.

Treasurer of the Convention.—Mr. P. E. De Mill.

Registrar.—The Rev. William Charles.

The pledges of the several parishes in the diocese to diocesan missions for the ensuing year amounted to $4,232.50.

DETROIT—*Chapel of the Holy Trinity.*—The second annual report of this chapel gives the following statistics: Baptisms (adults, 4; children, 19), 23; confirmed, 11; communicants, 62; burials, 2; marriages, 13; families, 50; services, 623; Holy Communion, 165; Sunday-school teachers, 10; scholars, 70; offertory, $1,805.64; memorial window fund, $116.19; treasurer's report (not included in offertory), $130.72; building fund, $621.78; total, $2,674.33.

WESTERN MICHIGAN.

VISITATIONS BY THE BISHOP.—The bishop of the diocese has been making a thorough and most useful visitation of many of the public institutions of the State within his diocese. On July 9th he visited the asylum for the insane at Kalamazoo, and in the evening, the jail; on the 10th he visited the State school for destitute children at Coldwater, and in the evening the State prison at Jackson; and on July 11th he visited the poor-house of Wayne county, and in the evening the Detroit house of correction. Those are proper places for the visitation of a bishop, and Bishop Gillespie is evidently a bishop in his proper place.

MOUNT PLEASANT — *Monthly Service.*— The Rev. William Matthias has commenced holding a monthly service at this place, with good prospects.

MINNESOTA.

WHITE EARTH—*Bishop's Visitation.* — The Rev. Theodore M. Riley writes: I take the liberty of sending you a few memoranda of a visitation just concluded by Bishop Whipple at White Earth. The work of the Church at that mission has always abounded in interest, but the visitation of this year will be forever memorable in the annals of the Church as the occasion of the ordination to the diaconate of four young Ojibways (Chippewas), who are now to take their places by the side of their own Indian priests, the three Ojibway deacons now at work on the reservation as apostolic missionaries among the heathen of their own tribe. These modest and faithful young men are known among their own people as Eudesso-gwuneosh, Kitchi-nodid, Ka-ka-kun, and Obim-we-weosh. Their Christian names are respectively John Coleman, George Smith, George B. Morgan, and Mark Hart.

Their examination took place on Saturday evening, July 13th, in the presence of the bishop; the Rev. Mr. Ten Broeck, of Christ church, St. Paul; the Rev. Mr. Thomas, of the same city; the Rev. Mr. Root, of Brainerd; the Rev. Mr. Booth, of Wilmer; the Rev. Mr. Peake; the Rev. Mr. Gilfillan; Enmegahbowh, the Indian presbyter, and myself, of the clergy. There were present also the agent of this reservation, the surgeon Le Rosse, the chief of the tribe, with a number of the principal men, including Shay-day-ence, the grand medicine man of all the Ojibways, and Dicebow, a Christian of the most remarkable piety and spiritual illumination.

The day had been the hottest of the season, unprecedented in this climate. The thermometer indicated ninety-eight degrees in the shade at 3 P. M. The bishop, the Rev. Mr. Thomas, the Rev. Mr. Peake, and myself had been driven across the prairie in an open wagon, and, of course, reached our destination much fatigued.

It was thought best to conduct the examination in the open air. The scene was remarkable, and full of strange romance almost, as the evening wore on. The harvest moon was just rising over the fields in front as the examination began. On one side of the bishop were his examining chaplains and attendant clergy, on the other the Indian presbyter with the four young candidates, whose gentle faces and modest manners impressed us all. The examination itself was eminently satisfactory, and reflected the highest credit upon the young men themselves, and upon their devoted and exemplary instructor, the Rev. Mr. Gilfillan. It covered the Holy Scriptures, the Prayer Book, and the great general truths of religion, and was indicative in its results of vigorous thought and clear and accurate comprehension of "all that a Christian ought to know and believe to his soul's health."

The thoroughness of the scriptural knowledge of the four candidates was remarked upon by all the clergy present. One circumstance made a great impression upon us all as the examination in Genesis was proceeding. The Ojibways have traditions of the deluge, the confusion of tongues, etc.; and as we listened—in the harvest moonlight, in the Ojibway country, on this memorable evening—to the soft Ojibway accents (interpreted to us) which were reciting the true history of these events; as we heard from the lips of these sons of the forest the story of Esau the hunter, who sold his heritage for food (like many of the Indians themselves), the thought was forced upon us what a wonderful missionary book that Book of Genesis is—note its stories of man's creation, the deluge, the confusion of tongues, and the mistakes and sorrows of the hunter—among such people as an Indian tribe. It can never again seem to any who witnessed the scene of that examination a book of remote interest, or of little present or practical value as a book of missions.

The ordination took place in the church of St. Columba, on Sunday morning, July 14th. The service was most largely in Ojibway, certain parts being said in English and interpreted to the congregation. The sermon was delivered by the bishop, and an address to the young candidates was made by one of the clergy present, both being interpreted by Enmegahbowh. At the offertory it was a unique and touching spectacle to see men, women, and even infants in the arms of their mothers, approaching the chancel (as is their custom) and depositing their offerings of

money, beadwork, or whatever they could, to offer upon the offertory plate. But the piety of these poor people is something many of their white brethren might emulate and desire.

On the afternoon of the 14th, the bishop, accompanied by Mr. Gilfillan and myself, drove twenty miles across the reservation to the chapel of the mission at the Wild Rice River. The missionary at that point is the Rev. Charles Wright, formerly known among his people as Nijode (Two Hearts). He is the son of Wabonaquot, the head chief of the Chippewas, and possesses his father's ability (which is very remarkable and noted), with a refinement of address and manner which is singularly engaging. His judgment and tact, I am told, are as remarkable as his courtesy and fine breeding. In THE CHURCHMAN'S issue of July 13th is printed a sermon of this young deacon's, which was preached to the whites at Detroit, Minnesota.

Mr. Wright returned with us to White Earth on our midnight drive, and thus I had the pleasure of seeing much of him. I am told, however, that the Indian deacons in other districts of the reservation are no less remarkable and commendable in their way.

The chapel at Wild Rice station is tasteful and cheerful, but is not yet furnished with carpet and chancel chairs. It possesses one ornament, however, which would adorn any church in the country, viz., a font of black and red marble, with porphyry shaft and columns, the gift of the Rev. Lord Charles Hervey, of the English Church, who on a visit to the reservation became interested in this chapel and its work. Five persons were confirmed at this point, one man, three women, and a sick boy.

On Monday, the 15th, a service was held in the church at White Earth, at which sixteen persons received confirmation After the service a council of the chiefs was held with the bishop, and at its conclusion the Indian women entertained the bishop at a luncheon prepared after our own mode, which was very creditable to their attainments in the art of civilized life. In the evening the bishop and his party left for Detroit, and the visitation was ended. Its memories will abide in many hearts, and its results will be undying in the history of the Church of God among these poor people.

I have had to omit much from this sketch of the visitation at White Earth. Many incidents might be added were it proper to ask so much space in your columns. I send you these memoranda only that those whom your paper reaches may *know* that God's work among the red men goes on with mighty power. We hear much of the savagery of the Indians of the plains. They are savage, warlike, obstinate perhaps; but would we be less so under their circumstances? No people on God's earth have been more cruelly outraged — "audi alteram partem." There are Christian Indians as there are savage red men, and at White Earth one may see how God has loved and blessed these poor people who have turned to Him. With all Bishop Whipple's enthusiasm for his Indian people and their civilization, the half of what God has done in the conversion of these Chippewa people has not been told. One of the St. Paul clergy said to me on our way home, and with tears in his eyes: "I am going back to my work with more faith in God, more faith in the Church than I have ever had before."

FARIBAULT—*St. Mary's Hall.*—The Rev. Geo. B. Whipple, chaplain of this school, writes, under date of July 22d:

Some unknown friend gave you an account of the closing of our schools, and mentioned that St. Mary's Hall had 400 graduates. He should have said there have been 400 different pupils. We have every reason to be thankful for the measure of prosperity which God has given to St. Mary's Hall, and we are sure there is no better school in the Church or more worthy the confidence of its patrons; but we do not like to sail under false colors. Therefore I write to correct this error.

Ordination.—On the Fifth Sunday after Trinity, July 21st, there was an ordination of more than usual interest in the cathedral. Prof. L. Delos Mansfield, a Presbyterian minister and an educator of experience and repute, was, by the laying on of the hands of Bishop Whipple, admitted deacon. The bishop and Prof. Mansfield had been boys together and schoolmates. Their paths in life had been widely separate, but then, both of them old men, they met, one to receive from the other the apostolic laying on of hands, and to begin life anew. Bishop Whipple was at his best both in the sermon and in the address to the candidate. In the most feeling way he alluded to the history of them both. It was impossible for any one present not to be deeply interested and moved.

Prof. Mansfield goes immediately to Benicia, California, to take charge of the school of St. Mary's of the Pacific, a post for which he is eminently qualified by the successful experience of his life. He will also be dean of the cathedral under Bishop Wingfield. Those who know him predict for him success in this new field; and certainly the friends of Dr. Breck, who founded the institution, will wish him God-speed.

On the Tuesday following, July 23d, Mr. B. F. Matrau was admitted deacon by Bishop Whipple, acting for Bishop Robertson. Mr. Matrau has attended Seabury Divinity School as a special student, and having had experience of life goes forth to the work of the ministry with special qualifications.

Both ordinations would have taken place together except for an unexpected delay in the transmission of credentials.

OREGON AND WASHINGTON TERRITORY.

VANCOUVER—*St. Luke's Church.*—The Third Sunday after Trinity, July 11th, was the tenth anniversary of the Rev. Mr. Nicholson's rectorate in this church. From the statistics of the work done in the parish during that time, we make the following extract: Baptisms, 130; marriages, 39; confirmed, 49; burials, 72. Present number of communicants, 25.

CONFIRMATIONS.

MINNESOTA.—At Wild Rice Station, White Earth Reservation, 5 Indians; church of St. Columba, 16.

MICHIGAN.—By the Bishop of Western Michigan, at Caro, 10; Trinity church, Bay City, 12; in the chapel, Bay City, 6.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In the Church of the Holy Trinity, Brooklyn, on Tuesday, July 23d, 1878, by the Rev. S. M. Haskins, D.D., assisted by the Rev George W. Ferguson, the Rev. RANDALL COOKE HALL to LIZZIE, eldest daughter of George C. Eyland, Esq.

At Jersey City, on July 17th, CLARK ABBEY BUCKLIN to JULIA F., daughter of David J. Masters, all of Jersey City.

DIED.

Entered into rest, on Sunday, July 21st, at 8 A.M., of cholera infantum, darling FRANKIE, aged four months and twenty days, son of George and C. L. Burr Askew. On the Friday previous he was baptized into Christ. His pure, spotless soul, too holy for earth, Jesus, in His wondrous love, transplanted to Paradise.

"When our heads are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
Jesus, Son of Mary, hear."

On Wednesday, July 24th, the Rev. C. M. A. HEWES, rector of the Church of the Holy Communion, Paterson, N. J., in the thirty-seventh year of his age.

In Essex, Conn., on Saturday, July 20th, at the age of 90 years, Dr. EZRA S. MATHER, a much esteemed member of St. John's church.

At the residence of his son, at Jeffersonville, Ind., on Saturday, July 13th, the Rev. CHAUNCEY W. FITCH, D.D., in the 78th year of his age.

At her residence, on West River, Anne Arundel Co., Md., on July 23d, HARRIET, eldest daughter of Eleanor D. and the late Wm. H. Hall, aged 41 years.

On Thursday, July 25th, 1878, at 4 North Washington Square, New York City, ANNA J., wife of George Herbert Watson, and daughter of the late Thomas Garner, Esq., of New York, in the 27th year of her age.

At Mendham, N. J., on the morning of Thursday, July 18th, AUGUSTIN HERMANN, youngest son of the Rev. E. H. C. Goodwin.

At Bristol, Penn., on Sunday, July 21st, of paralysis, CAROLINE MURPHY, aged 61 years.

Entered into rest, July 10th, 1878, MARY HAIGHT, widow of John Caswell, of New York City.

Entered into rest, on July 18th, in New York City, at the residence of Dr. Bleything, Mrs. HARRIET HOWARD CARTER, of Savannah, Ga., aged 68. And so He giveth His beloved sleep.

OBITUARY.

BALTIMORE, July 26th, 1878.

At a meeting of the vestry of St. Paul's parish, Baltimore, city and county, held to-day, the following memorial of the late FREDERICK W. BRUNE, Esq., register of the Parish, was directed to be entered among its minutes and communicated to the members of his family, and also that it be published in THE CHURCHMAN:

"With hearts deeply moved by grief, the rector and vestry of St. Paul's parish record this memorial of their sorrow at the loss of their brother, the late Frederick William Brune.

"His life long association with the parish, and his many years of service in the vestry, closely endeared him to us, and entitled us to speak in assured knowledge of his personal worth, and of those traits of his character which commingled so beautifully and usefully the graces of the Christian gentleman, the wise counsellor, and the true Churchman.

"In the deliberations of our body, none was more discreet; in the work which, as a respected and honored leader, he was set to do, none was more earnest and efficient; and in the influence which his perfect integrity of character commanded, none was more potent. If not of him, of whom may we say that he has been gathered unto his fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope, in favor with our God, and in perfect charity with the world."

CHAS. HANDFIELD WYATT,
Register of St. Paul's Parish.

OBITUARY.

In Lansingburgh, N. Y., July 8th, 1878, Miss SARAH WALSH "fell asleep in Christ," in the fifty-ninth year of her age.

She lived a true and devoted Christian life, which became more and more perfect until the day she was taken away—truly a noble life because of self-denial and loyalty to duty. Such a woman can illy be spared from this sinful world. In her own quiet modest way, she was a "helper in Christ Jesus." As she had lived for many years, so she died, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope." Many beyond her own family mourn her loss. These few lines, penned by her pastor, are far too weak to express the loss which he feels: the highest and best of words would be but a poor tribute to her memory.

B. J. H.

Trinity Rectory, Lansingburgh, N. Y.,
July 8th, 1878.

OBITUARY.

Died, in Des Arc, Arkansas, on the 22d ult., of consumption, the Rev. ROBERT B. TREZEVANT, M.D. The deceased was a prominent clergyman of the Diocese of Arkansas, a member of the Standing Committee of the Episcopal Church in this diocese for the past two years, and beloved by all who knew him. Efficient in his duties in every walk of life, his kind-heartedness and piety won for him the esteem and admiration of his associates, friends, and relatives. The soul of this faithful soldier and servant of God, in being "delivered from the burden of the flesh, rests in joy and felicity." His spirit has gone to the rest of Paradise, waiting with beatific vision for the immortal glories of the Father's home.

ACKNOWLEDGMENTS.

The undersigned acknowledges with warmest thanks $3.50 from a female Christian friend, "U.," in a letter dated May 30th, Lafayette, Indiana. Only $200 more are needed to complete quite a handsome country church in the mountains of Virginia. Oh, that there were many more such loving hearts!

MRS. DR. HAIRSTON.

Hunter's Hall, Franklin Co., Va.

OPEN AIR FUND.

The following contributions to the "Open Air Fund" of St. Mary's Free Hospital for Children have been received:

The Misses Brandreth, $42.52; Mrs. J. R. Carter, $20; Mrs. T. B. Langdon, $10; "Brooklynite," $10; St. Chrysostom's Chapel (Offertory), $2; Col. Laidley, $5; Adirondacks, $5; J. F. C., $5; C. C. W., $5; "Lake George," $6; Anonymous, $1; Mrs. W. D. Tyler, $1; Mrs. J. E. Seymour, $1; W. K. Brooks (per *Tribune*), $1; M. E. F., $3; Miss M. J. Brewster, $3; Trinity Chapel (Offertory) $4; Anonymous, $1; Mrs. R. B. Hitchcock, $2; Mrs. Wm. M Kingsland, $2; A little sick boy, 50c.; J. H. S., I. S, J. E. S, $2; A Friend of the Poor, $1; A.Y. S .$5; Dr. I.L. Kipp, $25; Mrs John Carey, Jr., $25; S. Keyser, $10; Mrs. Cammann, $10; Mrs. H. H. Cammann, $10; Mrs. Cairns, $10. Total, $229.02. Previously acknowledged, $111.08. Total, $340 10.

Among those who have contributed, as above, are some who have sent a carriage once or twice a week to the children of the Hospital for a couple of hours' drive. Further contributions are solicited for the "Open Air Fund" and for the "Seaside Sanitarium," and should be sent directly to the Hospital, 407 West Thirty-fourth street. Very truly yours,

GEORGE C. HOUGHTON.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances may be made to the Rev. H. W. SPALDING, D.D., Corresponding Secretary, Box 774, Hartford, Conn., or to the Rev. F. D. HARRIMAN, No. 179 Seymour street, Hartford, Conn.

THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, $1.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer,

The Rev. C. L. HUTCHINS, Medford, Mass.

ART DEPARTMENT.

THE ART PERIODICALS FOR JULY.

The series of steel plates belonging to the present number of the *Art Journal* is a little discouraging at the commencement, which presents a fac-simile of a painting by Leon Y. Escosura, entitled "The Toilette of the Young Princess." It would scarcely be imagined that the engraving is so ill done as to give no just idea of the picture; and if it is quite faithfully reproduced, there is nothing lost in case one sees not the original itself.

The "Connossieur" is the title of a picture engraved after Boldini, and representing a studio in which an artist, with palette and brushes in one hand, steadies a picture on a chair with the other for the observation of a critical visitor. The connoisseur, bent low forward, and holding walking-stick and hat behind his back, adjusts his glasses carefully to his eyes as he scans the picture. The action of the two men being very well expressed, considerable interest is given to the subject. An engraving by E Roffe, from the statue of Carlyle, by J. E. Boehm, A.R.A., appears in this number; it is a strongly marked work, showing no attempt at idealization. The austere old philosopher is sitting in his chair in a morning gown, with one hand crossed squarely over the other, and looking out hard and straight from beneath his wrinkled brow.

In quite charming contrast to this plate is a full-page wood engraving from a painting by E. Teschendorff, and called "The Gypsy." The delightful queen of grace has opinions of her own as well as the philosopher, if less worn out by them; and she much better enjoys clinging with her strong hand about the white-barked sycamore than she would enjoy clinging, like him, to an argument through a sweet Summer morning.

Among the plates of the *Gazette des Beaux Arts* for July is one from the painting entitled "La Magdeleine," contributed by Henner to the present *Salon*, and which the text of the article which accompanies it represents as quite ineffable. Of other important pictures reproduced with this are Guillaume Dubufe's "Sainte Cécile," "Jesus Calment la Tempête," by M. Betsellère, and a decorative plafond by Carolus Duran, of which the subject is "L'Apothèose de Marie de Medicis." One of the articles on the Universal Exposition is devoted exclusively to sculpture; and this embodies among its illustrations the Carlyle statue by Boehm, before mentioned as appearing in the current number of the *Art Journal*. An additional paper on the exhibition takes up "Les Ecoles Etrangères de Peintres," being the first of a series on the subject by Mr. Duranty. Other articles of prominent interest in the number include the second part of the discussion of Gustave Courbet, by M. Paul Mantz; an article on Eugene Fromentin, by M. Louis Gonse, and the third article by M. Eugene Muntz on the subject of the "Renaissance at the Court of the Popes." The illustrations are beautifully executed throughout; no other July art magazine, indeed, quite equals in this respect one particular plate bearing the title of "La Tentation de St. Thomas D'Aquin," from the painting by J. P. Laurens.

The current number of the *Aldine* offers its contributors numerous well-chosen pictures. A steel plate from a painting by John S. Davis, and called "Town and Country," is a fresh and pleasing study of life. Through an opening in an untrimmed wood a group of city young people merrily advances. The company is led by a dainty beauty, who is brought to a stand-still by the sight of a snake winding its way along just where she is about setting her pretty arched feet, in the finest of bottines. The two next behind peer around her with startled eyes, seeing the cause of her sudden backward movement. The sombre wood furnishes a good setting for so pretty and animated a group, and the scene is quite charming by its simplicity. Another picture, which is named "Indiscretion," is after Boutibonne, and characteristic of that painter. A woman sitting before her dressing-table holds a *billet-doux* in her hands; and while looking away before her dreamily, still holding the open letter, the dressing-maid, standing behind her chair, and with a mass of long dark tresses lifted lightly in her hands, peers over the shoulder of her mistress with the most innocent look of wickedness imaginable on her countenance. The remaining examples of this class of pictures are as happily selected and well rendered as these. "The Village Lawyer," after Carl Schloesser; "Love's Bargain," after Truenfels; "To Banbury Cross," from a painting by Centenari, and "The Secret Panel," by A. Samson, are among them. Various representations of natural scenery combine with these to make up a valuable pictorial department for the number.

The last quarterly volume of *L'Art*, which is recently completed, is considerably devoted to the Exposition, offering the fine-art features in an incomparable manner. Among its reproductions are a full-page etching of the picture by Diaz, entitled, "Le Parc aux Boeufs"; "Lande de Sainte Anne," by Bernier, and a painting by Edmond Yon, called "Un Petit Bras de la Marne a Isles-les-Villenoy." A fac-simile is given of the portrait by Rubens of Jean Charles de Cordes; and there is reproduced a portrait of Le Brun, by Largillièri. It is only necessary to say of the character of its etchings that *L'Art* maintains its style without retrograding. A unique feature of the late numbers consists in the studies made by Gustave Moreau for his great scriptural paintings, the public being here given an opportunity to witness something of the artist's manner with his elementary designs.

The *Portfolio* pictures of the present number appear more nearly allied in style to those produced beyond the Channel than others heretofore presented by this fine publication. The fact is naturally best illustrated in the frontispiece etched by Dupont, after Jules Breton's painting of the "The Gleaner," in the Universal Exhibition. And a beautiful character is given the reproduction of the painting of the "Holy Family," by Knaus, which accompanies Mr. Atkinson's fourth article on the Schools of Modern Art in Germany. An article on Edinburgh, by Robert Louis Stevenson, is also well illustrated, although a view of the city shown in the distance might be complained of in coming down to any very critical manner of observation. Thus far this periodical gives a less portion of its space, distinctively, than do others to the exhibition in Paris; but, continuing its usual course, takes up the circumstances of the event rather as illustration of the general questions discussed.

LETTERS TO THE EDITOR.

All "Letters to the Editor" accepted after this date for publication will be published under the full signature of the writer.

A RECTIFICATION.

To the Editor of THE CHURCHMAN:

As THE CHURCHMAN has very properly seen fit to reply to the article of "Justice," which was courteously inserted in the number for July 13th, and has apparently made good its own review of the book in question, the "Universe of Language," it will not be deemed unpardonable, we trust, in a subject of now increasing importance from the very distinguished names in connection with it—that of a change, or "reform" as it is called, in the orthography of our language—that the writer herself, to whom allusion is made by THE CHURCHMAN, should, under her own signature, endeavor to rectify the error of misapprehension which has been fallen into, inasmuch as an author *ought* to know what his or her own meaning and intention really were.

But in the first place we would say that it is with unfeigned gratification that we have seen that THE CHURCHMAN takes a decided position against not some but all of the schemes for "new spelling" now so prevalent. The general public are yet but little aware of the measures and attempts that are gradually but actively being forced upon them to alter completely our language in this respect; even "children's papers" now being the order of the day to introduce and familiarize it to the rising generation. In this view we ourselves are fully in accord with the ideas of THE CHURCHMAN, and quote with entire pleasure the words of its review of the book alluded to (June 29th): "The life of a language is not under the control of scholars or of philological societies. . . . It is the merest child-play to imagine that the forms in which thought clothes itself can be changed at the will of reformers, or that even the acknowledged leaders can give permanence to any one fashion."

Further than this we would say, as we believe, that all of these phonetic "reforms" are, to our mind, but one of the symptons of that tendency towards a returning heathenism—we think it is not too strong language—which is indicated in these days in various forms, for instance that of materialism, scepticism, disbelief in great individual principles of Christianity, the frequent favor expressed for the pagan custom of cremation instead of Christian burial, etc. The phonetic reading, which is the general and final aim of the most prominent "reformers," and which is advocated by them for our adoption, resembles nothing so much as the antique signs and characters existing among the heathen nations clear away back towards the flood.

But to return. We find the clue to the real misconception existing in the "review" spoken of, of the part of Mr. Watson and the present writer in their work, in your reply to "Justice," namely, in a different interpretation given to the word "notation" from that assumed by the authors of the book, and where possibly they were at fault in not making a more precise definition of *their* use of it. Your article says: "The author's pet dream was what he calls a 'uniform system of notation,' that is, of *spelling*." Here lies the difference, and no doubt the whole misleading, since the authors used it as applying expressly to *pronunciation*. Mr. Watson's "pet dream" was altogether or chiefly of the latter, and so to discover the real sounds existing in all languages, that, knowing the pronunciation of any single one, a key might be afforded for facilitating that of any other; and in expressing the "identity" of his own object with that of the author of the "Fonetic Primur," he was still alluding simply to this facilitating of pronunciation, and for which purpose alone the author of that "Primur" had used new forms of letters, a mode which Mr. Watson neither attempted nor approved. Dr. Edwin Leigh, the author of the system alluded to by Mr. Watson, has never to this day, we believe, in his school-books, changed in any respect the spelling of the language, nor did the latter in his work, or the present writer even, propose the alteration of a single word of our language or of any other, excepting in the two or three small deviations given in the specimen (p. 219), for foreign—Eastern—use, as of "f" for "ph," etc. And this, or similar, was all that was meant for "preparing" our own English for the greater ease of those distant, ancient nations; for what we might not feel to be necessary for our own use, might in such simple way be allowable for theirs.

But the especial value of this "uniform system of notation" as underlying a "simplified orthography" was, in the author's mind, in classifying the natural sounds of any new language, for instance, that so a simplicity of spelling could more readily be attained; and such a mode must surely be of use in all missionary work where a foreign tongue has for the first time to be formed into a writtten one. Such a desideratum has been long sought, but in various researches we have made we have not heard of one which has been successful in that attempt, where has been the need, first, of a "classification" of sounds, such as Mr. Watson has given, and which seems never before to have been formed to that extent by any one else for a true "basis" on which new orthographies could be simply formed, or old ones improved, if desired.

This mode has, therefore, nothing to do with "destroying the individuality or iden-

ity" of our own or any other language. Such an attempt we also believe would indeed be "chimerical," "visionary," and "absurd," as also that "for the final establishment of one common tongue, both spoken and written." The writer's view on this point was expressed in the following words (p. 61):

"The question might arise, If language has ever been 'universal,' may it not in time become so again? As the world becomes Christianized, cultivated, truly *humanized*, made fraternal,' may not languages become modified, run into one another, become again universally intelligible—one and the same?

"We know not that this would be desirable even were it possible. Were it ever necessary in the providence of the world to 'confound' and 'confuse' language, might it not as probably be so again should mankind, by any chance, approach to a similar condition?"

We trust, Mr. Editor, we have said enough to rectify the mistake into which we may unwittingly, indeed, and to our regret, have led many readers by a want of true definition of our own terms. If so, will you obligingly give space to the above. E. H. Watson.

ENDOWMENT: A FACT.

To the Editor of The Churchman:

Several of your correspondents are discussing the question of endowment. I confess it is somewhat strange that the thing has never been attempted. Modern feeling has sometimes seemed opposed to it, yet looking at the influence which the endowed Church of England has exercised upon the nation, certainly we have no cause to be dissatisfied with the result.

A body of clergy has always existed there independent of popular favor, and their influence, as a whole, has been good. Allow me to show you that the idea is not dead; the subjoined extract, just received from Australia, will show what Bishop Tyrrell, of Newcastle, has done in his episcopate of exactly thirty years. The college friend of Bishop Selwyn, and rowing in the same "Lady Margaret" boat at Cambridge, he went out as first Bishop of Newcastle in 1848, and has never revisited the old country. He first turned his attention to building a church parsonage and school in every parish. He then began to form an endowment fund, and the result of his labors is £250,000, or $1,200,000 of capital, sufficient to endow as follows: The bishopric, $6,000 a year; one archdeacon, $1,000 a year, besides parish; three canons, $400 each, besides parish; forty clergy, $500 a year; also same amount for fourteen more whenever required. This leaves the congregations to supplement these salaries of clergy at present.

Besides these are superannuation, sick, and educational funds. The subjoined extract will explain the scheme. I can vouch for its general correctness, as I was chaplain some years to the bishop, and was cogizant of his plans. It is a most remarkable result of one life's labor, and is unique so far as I know in modern dioceses. Yet what is possible in Australia need not be impossible here.

John A. Greaves.

Ivy Depot, Va., July 6th, 1878.

Extract from Address of the Bishop of Newcastle at Opening of Synod, May 7th, 1878.

The bishop then went on to consider the scheme of endowing the diocese which he had lately matured. He quoted a long passage from his address to the synod in 1865, describing the endowment scheme as he had then arranged it. The present new scheme contained provision for all the funds provided for in the older scheme, and for four new funds for the training of the future clergy; for the religious education of the young; for superannuated clergymen, and for sick clergymen. The first fund of the new scheme provided for the endowment of the see, for the maintenance of the bishop. It had been £20,300, which was invested at eight per cent., and which the bishop proposed to augment by £9,700, so that when invested in government debentures, at four per cent. per annum, it would produce the same annual sum as the smaller amount. The second fund would provide for the stipend of the archdeacon; it was a sum of £5,000, which, at four per cent., would yield £200 a year. By the third fund, of £6,000, the salaries of three canons and rural deans would be provided for. The fourth fund was that for providing for the stipends of the clergy, at the rate of £100 per annum for each licensed priest; it had been increased from £40,000 to £100,000.

The address very fully repeated a calculation as to the necessity for the provision aimed at in this fund, in consequence of the gradual falling in of the government stipends, and explained that the endowment in the scheme would ensure at the end of 1894 the payment to fourteen clergymen more than the number now employed in the diocese; or to forty clergymen, the sum of £100 a year as stipend. The scheme, which had been previously elaborated, and set out in former addresses, would provide £50,000, invested at eight per cent. But as it was not thought wise to let the stipends of the clergymen depend upon £50,000 invested at eight per cent., the bishop had directed in his will that in 1894 a further sum of £50,000 should be paid to the fund, so that the whole £100,000 may be invested in the government debentures at four per cent. By the fifth fund he aimed at providing for the superannuation allowances of clergymen; the gift was £10,000; but the scheme depended for its working upon the passing of an ordinance by the synod, pursuant to the report of the committee which had been appointed on the subject. Supposing that the recommendations of the committee were carried into effect, with the aid of his endowment scheme, a clergyman who had a stipend of £300 would, on being superannuated, resign only £25; one with a stipend of £250 would resign £8; and one with £200 would have his income increased by £8, or thereabouts. As it would probably happen that the yearly yield of the £10,000, of which this fund consisted, would not be absorbed by payments to superannuated clergymen, the bishop would direct in his will that the surplus in any year should be paid to the clergy widows' and orphans' fund. The sixth fund would provide for sick clergymen, and would be of the value of £5,000. The seventh, amounting to £25,600, would provide stipends of £100 to the clergy of new cures. But as the stipend fund already explained would provide, after the year 1895, for fourteen more clergymen than were now employed, this fund for new cures was arranged to provide for a fresh stipend of £100 every second year. The eighth fund, of £25,000, would provide for the training of the future clergy. And the ninth fund, of £44,000, for the religious education of the young, when a proper scheme was matured.

The whole amount provided by this endowment scheme was £250,000, and the total yield at four per cent. of this sum would be £3,040. This large amount it was proposed to secure from the profits of certain station property owned by the Bishop in New South Wales and Queensland, which were described. On the most enlarged calculation, but still on a calculation carefully made and not exaggerated, the yearly profits of the New South Wales stations would meet all present claims upon the nine funds, and more than meet them; while the present profits of the Queensland stations would in twelve years supply the principal sum of £250,000. Or, granting that legislation or other circumstances diminished the profits, and the value of the property, in Queensland, to one half the present estimate, even then in twenty-five years the principal sum of £250,000 would be realized. Or the stations might be sold, and their proceeds invested at four per cent. as the source of a smaller but more secure income. All the arrangements connected with this scheme had been provided for in the bishop's will, now undergoing a final revision. The address closed thus: "This, my dear brethren of the clergy and laity, is my scheme of endowment for this my loved diocese, not to enrich the clergy, but to make them more efficient for the performance of their high duties, the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ, that you and yours—yourselves, your wives, your children, and your children's children, may grow in grace, and have more and more your fruit unto holiness and the end everlasting life."

"ACTS OF THE HOLY APOSTLES."

To the Editor of The Churchman:

Such is the title sometimes given out from the lectern or the pulpit. The true name of the book thus referred to is "The Acts of the Apostles." It is so in the authorized English version of the Scriptures, and also in the Vulgate. The original Greek does not use the word "holy" in the title. The Vatican Codex has it "Acts of the Apostles," and the Sinaitic, most ancient of all, gives it simply "Acts."

The phrase "holy apostles" occurs twice in the New Testament in other connections, and in both places the translation is at fault. In Rev. xviii. 20, "Holy apostles and prophets" should read "Saints and apostles and prophets" (*ὁι ἅγιοι καὶ ὁι ἀπόστολοι καὶ ὁι προφῆται*); and in Eph. v. 3, "unto His Holy apostles and prophets" should read "unto His saints, apostles, and prophets."

The Book of the Acts gives doings of all the Apostles, not excepting the unholy Judas, whose treachery and suicide it records in the first chapter, nor omitting the sad fact of a "sharp contention" (ch. xxi.), nor the practice by one of the Apostles of a rite (ch. xvi.) which immediately before had been abolished by the council at Jerusalem (ch. xv.).

The Church keeps the right title. Thus in the Form for the Ordering of Deacons (in a rubric) it says: "Or this out of the sixth chapter of the Acts of the Apostles."

It is well, therefore, to adhere to the old ways, and the usage of the Book of Common Prayer, by calling the book by its right name —"The Acts of the Apostles."

Charles Tracy.

REDUCING SALARIES.

To the Editor of The Churchman:

Some one in The Churchman (July 6th) asks a question, as a matter of law, on the reducing of the salaries of the clergy. It is unfortunate that so much doubt and uncertainty should exist on questions of this nature. It shows how undefined and vague at the best are the relations between the clergy and laity —the rector and the parish.

The Digest of Canons of Illinois, which was compiled and enacted under the supervision of the late Bishop Whitehouse, settles this particular question for that diocese; and, as I have reason to know, in the view of the bishop, according to the common law of the Church. To quote from

Title II., Canon I., Of Definition of Titles.

"'Rector' is a priest who is canonically settled in a parish which is fully organized, whose settlement is without limitation of time, and the salary to be held as a permanent contract.

"'Minister,' in a titular sense, is a priest or deacon whose settlement in a parish or mission is determined in time and conditions by the specific agreement, or also, as in the case of a deacon, by the conditions of his office."

It would be well if the distinctions between the several terms, rector, minister-in-charge, deacon, *locum tenens*, etc., were better un-

derstood, as now the title of rector is applied popularly to every person above a layman holding any clerical relation to a parish.

But the definition of the canon above quoted seems to be the mind of the Church as expressed in the Office of Institution.

If the vestry can at will change the condition of salary, one of its essential conditions, how can they not cancel the contract or agreement altogether? Do directly what they can as certainly do indirectly? But the Church certainly does not so teach. To quote the form of letter of institution in the Institution Office: "In case of any difference between you and your congregation as to a separation and dissolution of all sacerdotal connection between you and them, we, your bishop . . . . are to be the sole arbiter and judge."

ONE OF THE CLERGY.

THE CASE OF JEPHTHAH.

To the Editor of THE CHURCHMAN:

The case of Jephthah is one of those standing difficulties which has every now and then to be reviewed for the relief of a coming generation. During the last century it occasioned no inconsiderable controversy, and involved such names as even that of Waterland. Perhaps as full a discussion of the case, with ample notice of all the serious objections raised against its literal construction, was a volume of 139 octavo pages, published in 1745 by the celebrated William Dodwell, rector of Shottebrook, and afterwards Canon of Salisbury.

William Romaine, a well-known Low Church preacher in London, had published a sermon, in which he resolutely maintained that Jephtha's daughter was not sacrificed, but only became a sort of nun. Mr. Dodwell buckled on his polemic armor, and embarked in a campaign for the older and commoner view of both Jews and Christians, that the young woman suffered death. His book is, of course, now a very rare, if not an almost inaccessible one. But its place can well be filled by the "Connections of Sacred and Profane History," issued by Dr. Michael Russell. Dr. Russell was afterwards a bishop of the Scotch Church, and intended by his elaborate work to complete what Shuckford and Prideaux had so well begun. A new edition of it, in two volumes, was published in London in 1865. These volumes embrace about a thousand pages, and are a monument of industry and erudition. His examination of the case of Jephthah may be found in vol. i., p. 276, and onwards.

Both the bishop and Mr. Dodwell belong to a class of *exegetes*, such as Hooker proclaimed himself when he said: "I hold it for a most infallible rule, in expositions of Sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst" ("Polity," book v., ch. 59, § 2). And why should it surprise one that Jephthah (as a stern soldier, no doubt a martinet) could think it strange that he should have to offer up his daughter, when Abraham, an example to all the faithful, came so near offering up a son? The idea of keeping his word, and to the very letter, when the Great Commander of the Universe was in the question, must have predominated in his military mind. Quite likely, with Abraham's case before him, he might have had hoped for some Divine interposition, and an exemption from, or commutation of, his vow. Not improbably, had he asked counsel of heaven, or acted under heaven's prompting, his daughter might have escaped in some such way as Isaac did. But Jephthah was a private-judgment man. He took counsel of his own mind solely; and so the Lord permitted him to reap the full bitterness of a rash and self-moved determination. As a lesson for headstrong and inconsiderate vow-taking, if it had been heeded, many and many a valuable life might have been rescued by it from disaster, and prolonged for days of usefulness to a family, to a community, to a nation. Solomon—when he forgot his obligations as an humble servant to the Divine will, consulted his own will, played the philosopher, "gave his heart to seek and search out, by wisdom, *all* things that are done under heaven" (Eccl. i. 13)—was allowed to get himself into difficulty, as Jephthah had done, by his self-willed determinations. And then, perhaps, with a keen remembrance of Jephtha's fortunes and his own, he penned these memorable words, in what may be called his Confessions—the Book of Ecclesiastes: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few" (Eccl. v. 2).

We have not time to enlarge, and especially upon the allusion to him in Hebrews xi. 32; where certainly he is entitled to recollection, as well as Barak, Samson, and David. But a single objection to the literal construction of his case will accordingly be made a subject of special comment. It is said that the chieftain's daughter must have entered a sort of nunnery, because she asked for two months in which she might go among the fastnesses of the mountains and "bewail her virginity." Why, if she went permanently into such scenes of quietude and seclusion, she might have spent there half a century, and then she might have had six hundred months in which to load the air with her lamentations! The objection defeats itself; Jephtha's daughter was her father's entire family, and she wanted those months, not to weep for her own loss, but for her father's desolation.

To show, however, that many minds and great minds have differed entirely about Jephthah's case, Bishop Russell, or rather his editor, gives us a most emphatic array of authorities. On the side of a *non-literal* construction he gives us the Rabbis Kimchi and Maimonides, Arias Montanus, Pagninus, Vatablus, Estius, Junius, Ludovicus de Dieu, Pool, Broughton, Perkins, Drusius, Grotius, Leclerc, Patrick, Heinsius, Selden, Saurin, Hales, and Gleig. On the side of a *literal* construction, he gives us Josephus, Justin Martyr, Tertullian, Jerome, Chrysostom, Ambrose, Augustine, Luther, Peter Martyr, Salianus, Serarius, Menochius, Ludovicus Cappellus, Lightfoot, Edwards, Jurieu, Michaelis, Jennings, and Burder. And he adds: "On a question where such names are opposed to one another, we must allow that *adhuc sub judice lis est.*" He gives twenty for one side and nineteen for the other. To strike the balance we will give Bishop Russell's own opinion and close the paper: "The ancients, on the contrary, both Jews and Christians, believed that the young woman was really offered up a burnt-offering; and their arguments, connected with the direct and obvious bearing of the sacred narrative, appear to me more conclusive than those of modern commentators" (Russell's "Connections," i. 284).

T. W. COIT.

NEW BOOKS.

ARMENIA, AND THE CAMPAIGN OF 1877. By C. B. Norman, Special Correspondent of the London *Times* at the Seat of War.

The author in the preface makes an apology for launching another book on the world, but believes that the history of the war in Armenia is imperfectly known. He tells us that he landed at Trebizond impressed with the idea that Turkish misrule had been grossly misrepresented, but was determined to write fairly, and to the best of his ability to uphold the Ottoman cause; how his views changed, and how he learned that no words could exaggerate the amount of bad government in Asiatic Turkey, where Christian and Mohammedan alike groan under an intolerable yoke. As regards the Turkish army, but few among the superior officers were good men. The success of the earlier portion of the war may be traced to some half dozen men—Ahmed Mukhtar, Djameel, and Taisi Pashas, Halil and Captain Mohammed Bey. Remembering the faulty organization of the army, bad officers, ignorant staff, and lack of pecuniary resources, the Ottoman armies have been able to hold Russia at bay for eight long months; it is but fair to conclude that the English, with their well-trained troops and inexhaustible reserve, need have had no fear should they have unfortunately been drawn into this war. Mr. Norman does not touch upon the political view of the Eastern question, confessing that he knows very little of it, save that this war was entirely due to the machinations of Russia; that her agents fomented rebellion in Bulgaria; that her ambassador persuaded the Porte to suppress the revolt with Bashi Bazouks, and to repudiate her loans.

"I am aware," he writes, "that behind the flimsy pretence of the amelioration of the Christian subjects of the Porte, the real reason of the war was love of aggression, and that the czar still hopes to see the cathedral of St. Sophia the head of the Greek Church. Thus, though I know the conduct of Russia indefensible on every ground, I cannot but feel that if the war is the cause of granting a good government to the subjects of the Porte, the czar will deserve as much credit for the invasion of Turkey as for the emancipation of the serf. As for the British interests being affected by annexation of Armenia, I fail to see the point. Should we find ourselves called upon to defend either of the two points laid down by Lord Derby as debatable ground, I feel no fear for the result. We know Russia's armed strength. The events of the last few months have thoroughly opened our eyes to the exaggerated views we formerly held of her power. She has no idea of our power. If we go to war we will prove that our infantry are the finest trained soldiers in the world, etc. Of the conduct of the Turkish administration no one could speak too strongly; in making no provision for their sick and wounded; in sanctioning the employment of irregulars; in failing to punish the perpetration of deeds which roused the indignation of every honest man; and in circulating the most barefaced falsehoods about Russian cruelty, notably to the prisoners at Ardahan, etc. Such acts as these must alienate the support of those who feel for a gallant people fighting for *effete* rulers."

Armenia is described as a country flowing with milk and honey, with many flocks and herds. There is no dearth of meat—goats and sheep abounding in the mountainous country, kine in the plains, and fowls also in abundance. There are grains, too, of every kind, and the choicest fruits as well as vegetables. The climate is variable, with great extremes of heat and cold within twenty-four hours in some parts. The Winters are very severe, snow falling to the depth of several feet, rendering locomotion difficult and dangerous. The majority of the houses are flat-roofed and built of mud.

There are twenty-two chapters, with maps and plans. The first chapter has a pleasant description of Constantinople, and from there by steamer up the Bosphorus, through the Black Sea to Trebizond, where from the harbor is a charming view of "the brightly white-washed houses in groups on the side of well-timbered hills." The surrounding country is full of interesting ruins, Greek, Roman, Byzantine, and Genoese, "all bearing record of the wealth discovered in the Anatolian provinces by its successive rulers." It was the capital of a kingdom in its earlier days, and a port from which Xenophon embarked. In 1461, after passing into the hands of Osmanli, it became a mere fishing village. Since 1829 Trebizond has gradually regained her trade, but never her former power and glory. Lines of Russian, Austrian, and French steamers now run to this port, and from there goods are transferred to Persia on the backs of "the ship of the desert," or of mules, the caravans travelling *via* Erzeroum and Tabreez. The climate of Trebizond "is glorious," and the surrounding hills full of game; the roadstead

is plentifully stocked with fish, while the mountain streams abound in trout.

From Trebizond the "*Times* special" went to Erzeroum, where he found Djameel Pasha at work arranging a transport of guns to the seat of war. The scenery on this journey is described as very beautiful—with an abundance of wild roses and many-hued flowers by the wayside, and the sombre tints of the oak, pine, larch, etc. There is an amusing account of "the industrious flea," which abounds in the post-houses in Armenia; also of being assailed by two Orientals, who think all Englishmen are doctors, and who insisted upon his prescribing for them. Knowing that dwellers in the East would despise homœopathic treatment, he gave them each six Cockle's pills, to be taken in two doses, and, passing on, hopes that they are "still alive." He found the army at Erzeroum badly provisioned, badly disciplined, and the accoutrements "very bad," with no commissariat, no hospital, and no doctors. There seemed no *esprit de corps* among the officers, etc. The city, he says, is badly drained, and the dogs exceed their brethren in Constantinople in numbers. There are two graceful minarets, "fluted like Byzantine columns." Every family has its flocks—cows and sheep—which public herdsmen gather in the morning, take to the country for the day, and bring back at night. There is a large manufacture of brass in Erzeroum, brazen vessels, candlesticks, etc., which are very handsome, also of leather goods, and there is a large exchange of wares from the East for European goods.

The third chapter is devoted to a description of "The Hostile Armies"; the fourth to "The Story of Ardahan"; the fifth is called "On the Way to the Front"; the sixth, "The Battle of Taghir"; the seventh, "A Lull in the Storm"; the eighth, "The Moslem at Bay"; ninth, "In Pursuit of the Russians"; tenth, "The Relief of Kars"; eleventh, "Camp Life in Kars"; twelfth, "On the Watch"; thirteenth, "Headquarters Fourth Turkish Army Corps"; fourteenth, "Moslem and Christian"; fifteenth, "Turkish Successes"; sixteenth, "The True Story of Bayazid"; seventeenth, "Winter Preparations"; eighteenth, "The Moslem at the end of his Tether"; nineteenth, "Turkish Administration in Armenia"; twentieth, "The Turn of the Tide"; twenty-first, "Operations around Erzeroum"; twenty-second, "The Third Capture of Kars by the Russians"; twenty-third, "Paskiewitch's Campaign in 1829." The titles of these chapters give an idea of this work, of its interest to the world at large at the present time. Everywhere the promise of fairness of judgment in the preface is carried out. The "special" suffered bodily many times from both Turk and Russian.

The earlier chapters are possibly the most interesting to the ordinary reader, while to a mind accustomed to the details of army life the latter would be most pleasing. Mr. Norman encountered several American missionaries, and was welcomed by them in their houses, where he found home comforts, or the nearest approach to them he had seen in Armenia.

STUDIES IN VERSE. By Charles Quiet. [Philadelphia: J. B. Lippincott & Co. 1878.] 12mo, cloth, pp. 69.

The "verse" of this volume is quite respectable. It runs along with comparatively steady pace, and with occasional gracefulness. The "studies," that is, the thoughts which underlie the verse, are of various qualities. The book is not to be condemned as either weak or worthless. The author has considerable poetic instinct, and some power. His productions certainly do not belong to the higher order of imaginative creations, nor are they to be ranked with the lowest form of metrical composition. His verses are better than mechanical. They deserve, therefore, more than a passing notice. He is much given to sentiment, but it is not always of the wholesome kind. He is sceptical in his views, and this would, of itself, mar the perfectness of his studies, for poetry is always the child of faith. For example, he exhibits a poem on "Church Bells"; there is poetry in the very subject itself. The Christian can feel it even though he may not be able to express it. To Mr. Quiet, lounging on "the breezy hills," they "are but sirens that deceive." The stanza that immediately follows this declaration runs thus. It is addressed to the church bells:

> "Your wizzard master well I know.
> How often, by his baleful spells,
> Into a creature vile and low
> Have I been changed, O siren bells!"

We must confess that we find considerable trouble in deciding who the "master" here spoken of is, and, in the second place, by what mysterious necromancy he changed our nobly born poet into a creature vile and low. Further on, in the same poem, he acknowledges as a devout disciple of Darwin, not only his ascidian but also his vegetable nature, saying:

> "Oh green and living things of earth!
> Oh living, living things of air!
> My soul is but of later birth;
> One life, one heritage we share."

Whether the bell-ringer, if he was the guilty one, who changed him into a low creature, was thereby responsible for adopting him into the family of "green things," is a problem which the reader must leave unsolved.

Mr. Quiet's imagination is, we need not say, very bold. It defies the common religious faith, and also even the instincts of our common humanity. For example, we find him pursuing his studies in a cemetery. It is a place made sacred by tender memories; and Gray's immortal Elegy proves that it may become also the source of sweet poetic reveries. Our poet names his production "Strawberries Growing upon Graves." It is at first somewhat disappointing. The original conception is not, we must confess, very suggestive of spiritual imaginings. But the execution is worse than unpoetical. We quote the poem entire:

> "Shall I refuse thy largess, little vine,
> Because thy *hungry roots feed on my dead?*
> Sucking from bloodless lips the bloodlike wine
> That dyes thy berries red.
>
> "Nay, all the happy, living things I see
> Are of the substance of dead things that were;
> The heart that loved me once sends up to me
> Remembrancers of her.
>
> "Feed me to-day, grudge not my *dainty fare;*
> I am no beggar asking alms of thee.
> *One moment I enjoy thy berries rare;*
> Thou shalt feast long on me."

We have here the blossoming into poetry of the doctrines of modern materialism. According to its theory the logic of the metaphysical hymn is correct. We wait for a second paean on the deliciousness and beauty of cannibalism. We venture to assert that no man, not even the later born relative of earth's "green things" who wrote this poem, would in moments of sober study call its underlying idea poetical. He who denies that man is a spiritual being would shink from glorifying the flavor of strawberries which have grown out of the corpse of one who "loved" him. There is no poetry in the doctrine that suggested the idea. The essence of poetry is truth. Therefore the doctrine itself is false. We advise our new bard to give up the attempt to find poetry in the chilling negations of scientific scepticism. The task is hopeless. Shakespeare would have utterly failed. What hope of success can Charles Quiet have, who is not a Shakespeare?

STUDIES IN THE CREATIVE WEEK. By George D. Boardman. [New York: D. Appleton and Company. 1878.] 12mo, cloth, pp. 338.

We feel tempted to pronounce this a wonderful work. It is certainly one of rare power and of unusual depth. The author unfolds the moral and spiritual meaning of the story of creation. And he starts at the right end of the problem, a rare thing in these times of speculation and attempted explanation. He interprets the natural by the spiritual, putting the spiritual first. God, instead of borrowing from nature, and so employing an afterthought, created nature for this very purpose, namely, of illustrating His spiritual kingdom. Here we reach the true starting-point. The Incarnation is the centre of all history.

The author, however, makes an admission, all the more to be regretted because unnecessary to his argument. In fact, his reasoning would have been much stronger if he had not made it. In presenting the story recorded in the opening chapters of Genesis as a parable, he thinks it best to say that it is probably not historical, that it is a description of what appeared to take place rather than of what really happened.

This is almost the only weak point in a work which otherwise would be among the strongest put forth in recent times. Notwithstanding this serious fault, we commend it as one which may be read with profit. It is full of inspiring suggestions, and it follows what we believe to be the true and only satisfactory method of Old Testament study. It begins by assigning physical science to a secondary and subordinate place, and recognizing Christ as the true Light of the world. Whatsoever truth nature teaches must be interpreted by Him and His work.

THE WAR CORRESPONDENCE OF THE "DAILY NEWS," 1877-8. Continued from the Fall of Kars to the Signature of the Preliminaries of Peace; with a Connecting Narrative, forming a Continuous History of the War between Russia and Turkey. [London: Macmillan & Co.]

The accounts by intelligent observers of the scenes in camp and field during the late terrible war between Russia and Turkey were read with avidity. But all correspondents are not good observers, nor are they equally intelligent and discriminating. The proprietors of the London *Daily News*, however, long before the close of the war, found that they had secured in their seventeen correspondents a corps of unusual merit. The daily issues of that journal were eagerly sought, and there was a demand for the reprinting of these letters in permanent form. The publishers did not wait till the conclusion of the contest, but issued a volume containing the record of events down to the time of the fall of Kars. This was favorably received, and now we have before us a second and concluding volume, in which the sketches are continued from the fall of Kars to the signature of the preliminaries of peace. There is a connecting narrative between the letters, and thus we have in, as it were, a series of photographic sketches taken upon the spot, a continuous history of the great war between Russia and Turkey.

The descriptions are full of stirring interest, detailing plot, intrigue, daring deeds, hairbreadth escapes, murder and pillage, terrific battles, and—necessarily in a true narrative of this struggle—heartrending scenes of violence and outrage. But, in addition to such not always pleasant reading, the amount of information about geography and climate, and the characteristics, mental, moral, and social, of the inhabitants, renders the volume of great value. Opening the book at any page, the reader, before he is aware, will find himself absorbed in a narrative which it is not easy to lay down.

SCIENCE FOR THE SCHOOL AND FAMILY. Part I. Natural Philosophy. By Worthington Hooker, M.D. Second Edition, Revised and Enlarged. [New York: Harper & Brothers.]

Dr. Hooker, professor of the theory and science of medicine in Yale College, is the author of several elementary instruction books in natural science which are distinguished for the clearness with which the subjects are

treated, rendering them easily understood by the pupil, and awakening an interest in such studies. This book gives such elementary instruction as will form the basis of more extended study in the college and university. It is handsomely printed and illustrated.

A Trip up the Volga to the Fair of Nijni-Novgorod. By H. A. Munro-Butler-Johnstone, M.P. With Thirteen Illustrations. [Philadelphia: Porter & Coates.] 12mo, pp. 206.

This work was first published in England some three years ago, though the fact is not stated in this edition. It has been already reviewed in these columns. We are glad to see it reprinted in our own country, for it contains information about Russia and Russian life which ought to be widely known.

LITERATURE.

A new work by the Rev. Dr. F. W. Farrar is almost ready from the press of Macmillan & Co., New York.

The St. Louis *Church News* is publishing interesting letters of travel from the Bishop of Missouri, who is now in England.

The third part of Grove's "Dictionary of Music and Musicians" is nearly ready for publication. It will be published by Macmillan & Co.

Pope Leo XIII. has ordered Monsignor Cecconi, Archbishop of Florence, to hasten the publication of the first volume of his history of the Vatican Council, requesting him to reside at the Collegio Capranico, in Rome.

The Rev. Dr. Fairbairn, Warden of St. Stephen's College, has published a scholarly monograph in opposition to Andrews, author of the Latin grammar. Dr. Fairbairn shows that elisions are as necessary in reading Latin poetry as in scanning it.

Mark Twain has a good word from the London *Daily News* in the matter of his "Scrap-Book." It says that it is "novel, practical, and simple, and will put an end to more than one affliction from which those who have occasion to preserve newspaper and other scraps have long been suffering."

One of the most prominent of the new books for the coming Autumn is a volume of sermons by the Rev. Dr. Phillips Brooks, which will be published September 14th, by E. P. Dutton & Co. Mr. Brooks's great reputation as a preacher will ensure a hearty welcome for this his first published volume of sermons.

Mr. Irving Browne publishes, through the agency of the Albany *Law Journal*, a volume entitled "Short Studies of Great Lawyers." It aims to give a brief biography and critical estimate of the character and career of the leading English and American lawyers and judges, including Coke, Mansfield, Kenyon, Thurlow, Loughborough, Ellenborough, Erskine, Eldon, Romilly, Abinger, Brougham, Parsons, Kent, Marshall, Pinckney, Wirt, Riker, Story, Webster, Walworth, and Choate, and is said to be written with ability.

In the last few weeks the National Library in Paris has acquired twenty-eight Latin MSS., sixteen of which are earlier than the thirteenth century. A "Life of Saints" is dated 992 A.D. M. Delisle, in his notice read before the Academy of Inscriptions and Belles-Lettres, points out their value for the ecclesiastical history of France and Spain, as well as for Latin philology and palaeography. These MSS. come from St. Sebastian or from St. Dominico de Silos, an abbey in the neighborhood of Burgos. One of them contains a catalogue of books belonging to Silos in the thirteenth century. They numbered more than one hundred, amongst which were a Sallust, Statius's "Thebais," and Orosius's history.

Prof. Veitch, of Glasgow University, has in preparation a new edition of his translation of the famous "Discourse on Method." The translation has already gone through four editions. Descartes's great treatise has never been so lucidly put before English readers as by means of Prof. Veitch's introduction and notes. The new edition will be prefaced by an introduction, rewritten throughout, and will be published by Messrs. Blackwood & Sons, London, early in the Autumn.

SCIENCE.

Wheat grains have a vitality which resists intense cold. A sample of the wheat left by the "Polaris," in 1871, in 81° 16′ north latitude, and exposed to a temperature varying from that of Summer to that of Winter in that position for five years, was sown last year by Dr. Schanburgh, of the Botanic Gardens and Government Plantations, South Australia, and out of 300 grains 60 germinated and produced plants, three and four feet high, with ears containing 30 grains each.

The Springfield (Mass.) gas company has bought the right for that city to use the Holly system of running steam pipes through the streets to furnish heat and power for adjoining buildings, and the city government will be asked to permit the construction of an experimental line next Winter from the company's works on Water street through Elm to Main street. This short line will reach a number of dwellings, stores, and offices, a large school-house, the county court-house, and the First church and chapel, in which, with the exception perhaps of the church, it is hoped that a trial of the system may be made.

The Halifax (Eng.) *Guardian* gives the following account of an interesting experiment with the microphone: A microphone was placed in the pulpit of a chapel in the town on a recent Sunday, and connected by a private telegraph line with the residence of a gentleman over a mile distant. Every part of the service was distinctly heard at the gentleman's house, with the exception of a few words rendered indistinct by the preacher's becoming a little excited, and shaking the microphone. So faithfully did the instrument do its work that the chapel keeper was heard to close the doors after service, walk up the aisle, and up the pulpit steps, in conversation with some one else. The idea is about to be put to practical use, the gentleman already referred to having given instructions that his house should be connected with another in the neighborhood, in order that an invalid may hear the service from one of the churches in the town.

The report of the African Exploration Committee to the Council of the Royal Geographical Society of England, having been adopted by the council and approved by the subscribers, it has been determined to dispatch without delay a small expedition to explore the country between the east coast and the northern end of Lake Nyassa. The expeditionary party will be commanded by Mr. Keith Johnstone, the well-known geographer, who has had two years' experience as a scientific explorer in Paraguay, and it will leave England in the Autumn. Starting from the end of the caravan road, now being constructed by a party of English engineers from Dar-es-Salaam (twenty-five miles south of Zanzibar), the expedition will direct its course to the northern end of Lake Nyassa, a distance of 350 miles, and examine the newly discovered Livingstone or Kondi Mountain range, reported to be 15,000 feet high, to the north-east of the lake. Should this part of the journey be successfully performed, and the resources of the party not have been exhausted, a further exploration will be made of the country (190 miles in width) lying between Nyassa and the southern end of Tanganyika.

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9. Friday. Fast.
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24. St. Bartholomew.
25. Tenth Sunday after Trinity.
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Of worldly cares, and set thy heart
To choose and win "the better part,"
Which none can e'er remove;

When thou shalt purge each selfish aim
On worldly joys to set thy claim,
And cease to strive to write thy name
On shifting, wave-swept sands of fame,
And seek the joys above;

When thou shalt fully yield thy will
To His alone; and not until
Thou seekest from none else to fill
Thy thirsty heart, and say'st "Be still!"
To cries for earthly love;

When thou, at last forsaking all,
Shalt heed Christ's earnest, loving call
To take the cross and thorny crown,
(The heavy grief, the little smart),
Ah, *then* "thou shalt be free in heart,
And darkness shall not tread thee down."

Salisbury, February 5th, 1877.

*THE GIRLS OF ST. ANDREW'S.**

BY JENNIE HARRISON,

Author of "The Choir Boys of Cheswick," etc.

IX.

"'Some days must be dark and dreary!' and I'll take this one for fixing up a short dress for the lake party."

"I wonder if I couldn't do the same?" questioned Ellen, with a little pang at the remembrance of her scanty wardrobe.

"Of course you can; and I'll help you. It'll be such fun—a sewing circle—and Julia can read to us. Here, Anna, stop looking cross at the clouds and come join our impromptu party!"

"Pshaw! who wants to sit in the house and sew? It's awfully stupid! I wish it would clear off. I was going with Fannie Evert to call on Eva Morton. The Mortons have such a pretty place; ever so much handsomer than Mr. Evert's."

"Nonsense, Anna! never mind your handsome places. Look at those mountains, all veiled in mist, and look at the trees, all drooping beneath the frown of the great, gray sky; that is what I call handsome."

"Hear! hear! Ida's received an inspiration; give her a bit of paper and a pencil, quick!"

"I'm afraid I can't do anything more," laughed Ida.

"I don't see any 'veils,' nor any particularly used-up looking trees," called Sophy from another window. "What I am watching is Mr. Hoffman, in his great leather coat and seven-league boots, putting the horses to the wagon. Going to the mill or somewhere, I suppose."

"Most likely. I'm going to ask him to stop at the office and bring us a heap of letters."

Ida disappeared; and she stayed out so long that the girls had all gone upstairs when she came back, and were discussing which room to hold their sewing circle in.

"The brook or the mountains?" questioned Sophy, waltzing along the hall. "It's immaterial to me; I can content myself anywhere."

"The mountains, please, if I am to read," said Julia, coming up with an armful of books.

"Oh, Julie!" sighed little Maggie, with a half-frightened look at the books; "something real nice, please."

"Light and easy, hey? I'll see about it. Here's Ida. Bring your rocking-chairs and come on."

It was a pleasant sight when, after much merriment and many interruptions, they were at last all seated. The shutters were all open, the gray light made the room quite pleasant, and the rain, driven against the window, kept up a constant low accompaniment to all that went on inside.

Julia was in an arm-chair by the window, looking quite happy, with the books on her lap; and Maggie sat on a low seat by her side, with the tiniest work-basket, which looked more like a plaything than such a useful article.

Sophy and Ellen were on the floor, with the dresses that were to be "fixed up" spread before them, while Ida rocked gayly, and crocheted up yard after yard of soft white worsted.

Anna sat on the edge of the bed, with her head conveniently near a pillow.

"What shall I read?" asked Julia, glancing over one of the books, with a pleased light in her face.

"A love story."

"Poetry."

"Something improving."

"A bit of history, with a lullaby in it," suggested Anna, leaning towards her pillow.

"Choose yourself, Julie, we'll never agree."

Julia turned a leaf, with a sly little smile upon her lips, and began in a distinct voice:

"What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines,
For all the heat o' the day——"

There was a little stir among the group at the first pause.

"What's the name of it, please? and whose is it?"

"Oh, it's some stupid thing she is just reading to plague us."

"Come, Julie, read something nice."

"Well, this is beautiful! I just happened to see it, and it seemed quite appropriate, after what we were talking about last Sunday. I wish Miss Walker would come in and read it to us."

"Mercy! don't call her while we're at these dresses. Read it yourself if you want to!"

Sophy suspended her scissors in dismay, and the other girls laughed in a half-submissive way, so that Julia began to read again; and her pleasant voice and earnest manner commanded the girls' attention.

"It is a sonnet of Mrs. Browning's, called 'Work.'"

She went right on, regardless of the shoulder-shrugs with which the title was received:

"What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines,
For all the heat o' the day, till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with His odorous oil,
To wrestle, not to reign; and He assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand,
And share it's dew-drop with another near."

There was silence in the little group as Julia ended. Her rendering of the poem made it very impressive.

Before any one spoke there was a quick footstep on the stairs, a light tap at the door, and a little figure, water-proof from head to foot, stood before them.

"Hurrah! she did come! I sent for her, girls!" said Ida, triumphantly, helping to unfasten the water-proof, and show them Fannie Evert, all radiant through haste and happiness.

"I rode on the meal-bags, girls, and it was the funniest ride! What are you doing? Mr. Hoffman was so glad that I would come to keep you from getting homesick, he said! You don't look much like it."

"Here, sit down and calm yourself!" said Ida, laughing at her friend's excited manner.

"She's as good as a letter, girls, isn't she?"

"Why, yes. It was splendid of you to think of it, Ida."

"I'm so glad you came, Fan. We were just getting awfully dull over some dry poetry that Julia——"

"Now stop, Anna! It was beautiful; only you didn't appreciate it."

"That last was pretty—about the flowers sharing their dew-drops."

"Oh!" said Fannie, looking pleased, "is that it? *I* like that too."

"I guess Fannie knows more about it than any one else," said Julia. "I think she has that 'brimming cup' which we were talking about the other night."

"And if I can judge rightly by looks," said Ida, "I should say there were a good many Cheswick daisies and buttercups that were getting a share of the dew-drop."

"Oh don't, girls. I am only just trying to learn the lesson. But I'm sure it's true; about the work, you know, and getting the joy out of it. Maybe I should never have thought about it if I hadn't come to Cheswick."

"Well, if Cheswick is the place, let us learn it too," said Julia, closing her book and looking very much in earnest.

"I wish we could! It sounds very nice to hear any one talk about getting joy out of every duty; but I'm afraid I never could learn it. I'm always looking away ahead, and wanting to skip over lots of tiresome little things which I know I ought to do."

"Oh, but you're going to do something great one of these days—write books, or some such thing, that will make us all very proud of you," said Maggie, looking up from her low seat with fond girlish devotion for her talented school friend.

"It seems to me that people who write books or poems, or do anything great, have to learn about the little things first; how to do them all faithfully, and to get the joy of it," said Fannie, a little hesitatingly.

Julia nodded and smiled.

"Yes, I see. The tending of vines, in the heat of the day, as Mrs. Browning says, and the brave cheer with which we ought to do it. I wonder how soon I shall begin to learn the lesson."

* Copyrighted.

"Why, the just knowing it and believing it is a great step towards it, Julia."

"There, you see we can get two nice flounces out of that piece; and then——"

"Hear that, now!" cried Ida, while the two dressmakers, on the floor, looked up innocently. "Talking about flounces in the midst of such a discussion of lofty topics! You're enough to take the sentiment out of——"

"But it wasn't 'sentiment,'" replied Ellen, "it was real, solemn earnest; and we were acting right upon it!—doing our little bit of dressmaking, and trying to do it cheerfully and well. Don't you see?"

"And we can't tell what things are 'fructifying' in the spirit of that lazy girl on the bed, who is taking note of what we are doing!" said Sophy.

"Yes; you can't tell how soon I shall begin to rip up and turn all my old dresses!" laughed Anna, turning over her pillow with a yawn.

Whether intentional or not, the interruption had broken up the more serious talk. And the girls did not return to it; yet the memory of it lingered in their minds, and it had not been vain talk.

Fannie took out her sewing then, and Ellen and Sophy received advice in regard to their work, and there were all sorts of girlish talk; so that by the time they had returned to their reading the lunch-bell rang, and Miss Walker looked in the door to ask if they were ready.

X.

Anna Croy's expectation that Cheswick would be dull was not realized.

The days went on, each one bringing something bright and pleasant to the little party at Mrs. Hoffman's.

Some one always had a plan to propose; and the girls were unanimous in deciding the best things were those originated by Miss Walker and Fannie Evert—sometimes by one, sometimes by the other; and quite often by the two together.

"They are conniving together against us, those two," Sophy Adams declared; "for do you notice how their plans always have some end in view besides just our own pleasure? If it's a sail on the river, we need two or three of those choir boys to row us; and, of course, then they get as much of the fun as we do!"

"And what devoted champions we have in those same choir boys," laughed Ida. "I declare they are ready to do anything for us! It is quite romantic to think how we have captivated the boys! We haven't done as much in any Summer before."

"And the fun of it is, as I tell you," said Sophy, "that it's a mutual affair; the boys think they are only helping us, when they are really having as good a time as we; and we think that we are only having a good time, when we are really helping the boys, and making life pleasanter for them! Sometimes it is 'the boys,' and sometimes it is some one else; but it is always in the arrangements made by Fan and Miss Walker. Oh, 'I know their tricks and their manners!'"

"Well, I don't see that we lose anything by it," said Julia, thoughtfully.

"Lose? I guess we don't! I never had such good times in my life! Only sometimes I wish for Ned."

"Perhaps Ned would not enjoy it as much as we do," replied Julia. "I'm quite sure that Nelson wouldn't."

"Nelson! Oh, well, he's grand! always was; and is getting worse! I think he's slipping out of our little circle too."

"Oh! I guess not."

But at the same time a little touch of pain crossed Julia's face. Nelson had said that he was going to leave the choir in the Fall, and Julia feared that would be the first break in the pleasant chain which bound them all together; the dear old choir of St. Andrew's, where Nelson had sung ever since he was a little boy, and where his beautiful tenor would now be greatly missed if he went away.

"No, indeed; I'll set Palmer to holding him fast!" said Ida, noticing the look on her friend's face.

"There! don't get to talking about your brothers," said Anna. "It is time we were ready."

"Annie feels left out when you talk about brothers," said Maggie, laughing; "and so do I."

"Poor children! Never mind, you'll have that splendid big Ben Willis to-day, or Arthur Montroy, or some of them! Fan said the boys were to drive us."

"Good! Come, we must hurry, or the wagons will be here before we are ready."

"Let's be as still as we can, girls," said Ellen, looking back at the foot of the stairs; "perhaps Miss Walker is asleep."

It was a riding party to "the Falls" that day. Eva Morton had proposed it, and Mr. Pearce, the rector, was going, and even Mrs. Evert had been persuaded to join them.

It was going to be a "delightful affair altogether," the girls said. Only, at the last, Miss Walker had been taken with a severe headache, and they were obliged to go without her.

When they were all ready, Ida opened the door of Miss Walker's room very softly and looked in.

"Can't one of us stay with you?" she asked, as she saw her teacher's pale face and open eyes.

And then all the girl faces appeared in the doorway, and looked very sympathetic.

"No, my dear, not one of you. Mrs. Hoffman is the best of nurses. Now, girls, can I trust you?"

"Yes, indeed, ma'am!"

Miss Walker smiled as she looked at the group of bright young faces, and felt glad to know that Mrs. Evert and Mr. Pearce were going with them.

When the wagons drove up, and the girls appeared without their teacher, there were many expressions of disappointment; for Miss Walker had already become a favorite among those who knew her in Cheswick, as she was among her own scholars.

"It's all that is wanting," said Fannie. "Everything else is just perfect! Isn't it a lovely day?"

The girls climbed into the great open wagons—some in one and some in another—and the whole party settled themselves for a twelve mile ride. The road wound through a beautiful country, with variety enough to please every one. There were thick woods for Mr. Pearce, who loved these "first temples" of God; there were great mountains for Julia, blue in the distance, or towering grandly near at hand. There were villages, where Ellen and Fannie watched the little children, one thinking of her "three cups to drink," and the other of Sunday-schools and help for all boys and girls. There were road-side flowers for Ida, who only had to speak the word, and Ben, the big boy who drove, would jump out and get them for her. There were elegant houses and grounds for Anna; and there was "good in everything" for Maggie and Sophy.

And at the end of the long ride, were the falls and the huge rocks, with just a bit of green in the midst of it all, "made on purpose for a picnic ground," Fannie said. Mrs. Evert and Mr. Pearce were the only ones who had been there before, and they were very glad to show all those young people the beauties of the place.

There were spots where they could not hear each other speak, for the roaring of the water as it fell over the rocks; and others where the spray flew up to their faces, as they watched the great white sheet, with its never-ceasing voice, "singing," Mr. Pearce said, "an everlasting *Te Deum* unto Him who said 'Let there be,' and all the wonders of the world were."

There were great chasms, where the rocks were split asunder, and the girls looked down—down—into mysterious darkness.

But I must confess that when Mr. Pearce, in answer to one of the boys' questions, began to talk a little geology, the girls one by one walked away and talked something else.

Almost before the rest knew it Mrs. Evert, with the help of Eva Morton and her brothers, had prepared the picnic dinner; and when the call came they all suddenly discovered that they were very hungry. And they had the most enjoyable little meal; just where the noise of the falls began to die away, and leave a pleasant murmur like far-off music. After dinner there was the tower which they must ascend to get the view which Mrs. Evert told them was worth climbing for.

And then, after being up, they must go down into the Valley of Rocks, where the water was more shallow and still, and the rocks made stepping-stones in it for venturesome girls and boys to go upon.

Of course the boys began a series of gymnastics immediately; and were also quite ready to help the girls in anything they might undertake.

Mr. Pearce and Mrs. Evert seated themselves upon a broad rock, to talk and rest and watch the young folks. But they could not keep them all within sight. They flitted here and there; and their laughter and shouts came up like pleasant music on the air. Julia was the only quiet one. She had climbed to a high seat, with the help of "big Ben," and had taken out her pencil and book, promising to make "a picture of every one."

By and by, when the sun was low, Mr. Pearce went to call them together. But Sophy and Arthur Montray were not to be seen.

"They were here a minute ago," said every one.

"Right on that rock."

"Sophy!"

A ringing laugh answered them, and presently Arthur appeared, helping Sophy back from behind some slippery rocks. Her clothes were dripping with water, and she looked a little bit ashamed, while at the same time she was laughing heartily.

"There!" said Arthur, looking heroic, "I always wanted to rescue somebody, and now I've done it!"

"If the water was only two feet deep," said Sophy.

"Did you fall in?"

"Yes; I didn't step in! I was walking

lone, and my foot slipped; fortunately the young knight was near, or I might have had watery——"

Mrs. Evert cut short Sophy's fun and the girls' exclamations, and marched her off to a house which was on the grounds to dry her clothes. It delayed their going some; but Sophy declared she was "all right," and so the young folks were disposed to be merry over it; so that the ride home was not by any means a dull one.

"Now, girls, don't go and tell Miss Walker of my hair-breadth escape, because she'll worry over it, and bring back her headache."

Sophy said this as they drove up to the door and saw Miss Walker sitting by the window.

"Promise me to tell Mrs. Hoffman then, and get her to give you something to keep you from taking cold."

"Oh, yes, 'm! I'll take a dose."

Out they all jumped and ran in, greeting their teacher with exclamations of what a splendid day it had been.

"Oh, what a fall was that!" said Sophy, running upstairs, thankful for the twilight, and adding, "We'll be ready in five minutes, Mrs. Hoffman. Change your dresses, half of you, at least," she whispered, as the girls followed her up, "or I shall be suspected. Say they're dusty! say we've torn them! say anything! and hurry up, for I'm starving!"

They had a pleasant tea; and Miss Walker did not hear of Sophy's adventure until the next day. But that night, as Mrs. Hoffman was locking up her kitchen, two girls stole softly in in their wrappers and asked for "some ginger, or boneset, or something of that sort."

"You see, it's a damp place up there at the falls, and I got a little wet."

"Dear me!" and the good woman, half suspecting the truth, bustled about and made a bowl of hot tea, which Sophy was compelled to drink, amid the laughter and jests of her companions upstairs.

XI.

There was a croquet party at Fannie Evert's the next day, where they talked it over, and laid more plans for the future.

"The time does go so fast, and there are such lots of things which we want to do yet."

"I shouldn't think you would want to do anything more, Sophy, after your exploit yesterday."

"Indeed, that just whet my appetite for something else! I shall astonish the natives yet, I expect."

"I don't know about your appetite, but I think some other things were pretty well wet!"

"Don't pun, please, Ida; I'd a great deal rather you would croquet me away from my wicket."

"Perhaps you think I can do that better!" said Ida, giving a vigorous blow with her mallet as she spoke the last word, and sending Julia's ball far beyond the "boundaries."

"Pretty good!" cried a voice which did not belong to any of the girls.

They looked around, and discovered some one behind a tree.

Ida dropped her mallet, with a little scream of delight, and the other girls soon followed her example when they saw who it was.

"Why, Palmer! What in the world! where did you come from? Is anything the matter?"

She clung to his arm as if it had been a year instead of three or four weeks since they parted, and asked her questions so fast that he did not attempt to answer, but stood laughing and looking very happy.

"How are you all? Why, you look as jolly as possible! I didn't know as we should find you at home; such a fine day for an excursion anywhere!"

"Oh, we excursioned enough yesterday to last for two or three days. We feel like being quiet to-day—especially Sophy!"

Sophy did not pay any attention. She was thinking of what Palmer had said.

"You said 'we'; did any one come with you?" she asked, looking eagerly at him.

"Oh, yes; we are all here. Ned and Nelson are sitting back there on the fence somewhere, waiting for you to go and welcome them."

They did not have to wait long after that. Indeed, they were not waiting at all, but coming towards the croquet-ground, and met their sisters half-way.

Then what a joyful time they had all together! So much to say on each side; so many questions, and such pleasant surprises, which the girls could scarcely realize.

"What did you come for, anyhow? and are you going to stay?"

"That's polite! Oh, I see; you have been living in the backwoods, and have forgotten your manners!"

"Indeed we haven't! You'll find out some of these days how much we have learned here," answered Julia, half in earnest, yet laughing, and looking with happy eyes up into her big brother's face.

"To tell the truth," said Ned, "we got dreadfully bored trying to have a good time without our sisters, and so we came to hunt them up."

"And to see if they were equally 'bored,' not having you? No indeed, sir! don't flatter yourself! They have been supremely happy; especially Sophy, who only yesterday fell into the water, and was rescued by a gallant young lad, and came home with flying colors, being the only heroine in the party!"

"Oh, stop!" cried Sophy, who was overjoyed to hear her brother confess that he had missed her.

But they did not stop. They immediately sat down under the trees, and a full account of their trip to the Falls was given to the young men, who enjoyed it hugely.

And then Fannie declared that they were all to stay to tea there, and she would send Alfred over to get Miss Walker.

And off she ran without waiting for any reply. Alfred came out, delighted to meet the old "boys," as he called them; and after a little talk went to find Miss Walker.

So while the long bright Summer afternoon was passing away, the young folks sat there still, under the old trees which shaded the croquet ground, and told each other all about the weeks which they had spent apart from one another.

Somehow, the boys had not found their Summer resorts as pleasant as usual; it came out as they talked, and their sisters were secretly well pleased at it; for girls like to be necessary to their brothers' happiness. And oh, if they are, what great power it gives them for helping those brothers and doing them good! Some such thought as this passed through Julia Reed's mind that afternoon, as the boys talked. She had learned some things during that vacation which were to be precious lessons to her in the time to come, and help her to take up life's present daily duties cheerfully, rather than look with vague longings forward to the future.

"Ned and I went to Catskill together," said Palmer, laughing. "He came up to the city with such a woe-begone face, and went roaming around, calling Newport 'a stupid place'; so I had a sort of fellow-feeling for him, and I planned for a run up to Catskill."

"Did you go, Nelson?" asked Julia, turning to her brother.

"Oh, Nelson couldn't be found," said Palmer. "He was off with the Townsends on some tramp. He rather cuts us lately."

"Now, Nelson, that's mean!" said Sophy, watching Julia's face. "I rather depended on you for keeping the other boys in order."

"We had to manoeuvre to get him up here. I believe he doesn't care as much for you girls as he used to."

"Believe me, girls," said Nelson, rising and making a profound bow, "he is quite mistaken. I am devoted to you. Only, you know, my vacation ends in a day or two, and then I must be in the city."

"I suppose Nelson will be a regular business man soon, and leave us entirely," pouted Maggie.

"Never fear, little Maggie; I couldn't do without you."

"Can you keep us here in Cheswick for a week, Fannie? We propose to spend the last week here with you all—at least Palmer and I; Nelson goes in on Tuesday."

"Yes indeed! Cheswick will 'enlarge her borders' for such an honor."

"And the last week will be the best week of all!" exclaimed Anna; "only for Nelson," she added in a disappointed tone.

All the girls agreed with Anna, although each of the past weeks had been so delightful.

To be all together would be the best of all; all together as they had been ever since they were little children, and went pattering up the steps of St. Andrew's, and repeated the Catechism side by side.

Then Alfred came back with Miss Walker, who sympathized with the girls in their surprise and delight, and was, indeed, very glad that the boys had come to help her out with her plans.

Before they had half done asking questions and answering, Mrs. Evert came out to welcome them—bright-faced, self-forgetful Mrs. Evert, whose home was always such a pleasant one to visit.

Then the bell rang, and they all went in to tea. And every one agreed that it was the pleasantest little impromptu party that could be—a great deal better than if they had known of it beforehand and been prepared for it.

With music and talking the evening passed quickly, and the young men left their sisters and friends at Mrs. Hoffman's door and went to the hotel, promising to come over early in the morning, prepared to enjoy the good times with them.

(To be continued.)

What was God doing before the beginning of the world? Was He in a state of entire inaction or not? To this question Augustine introduces one replying, "He was making a hell for all searchers into His secrets." This reply, saith Augustine, was made to elude the violent and audacious blasphemy of the question.—*Luther on Genesis Chapter I., p.* 31.

It is not in attainments, but in attaining, we are safe.

THE DRAUGHT OF FISHES.

BY F. C. C.

"All through the dreary night
We've toiled in vain,
And now the morning light
Spreads o'er the main;
But we will hush regrets
At Thy command,
And dredge with spreading nets
Tiberia's strand."

Thus Simon Peter spake,
And eke obeyed,
And soon their nets did break
With fish o'erweighed.
Then Simon Peter bowed
In mighty dread,
And, in his fear, aloud,
These words he said:

"Depart, O Lord, from me,
A sinful man."
All too unworthy he
His Lord to scan.
Not that the ships did sink,
His cry of fear;
'Twas the gross earth did shrink
That God was near.

Do not, O man, give way
To blank despair;
Though dark the night, the day
Shall open fair.
Toil on with hopeful heart
All through the year,
Nor bid thy Lord depart
When He is near.

THE CHURCH IN MEXICO.

MEXICO, June 28th, 1878.

Miss Charlotte Hamilton, Secretary of the Mexican League, New York:

DEAR MISS HAMILTON: I write to thank you and all the ladies of the league who are working with such ardent enthusiasm for the cause of our blessed Saviour in Mexico. At the same time I take the liberty of giving you a slight sketch of the actual state of the Church.

The Church of Jesus in Mexico has grown into an important community of Christians who worship the Lord in spirit and in truth. Two dioceses have been organized, one in the vale of Mexico and the other with its centre in Cuernavaca. There are also congregations in Napala, in the State of Hidalgo, Puebla, and Vera Cruz, which form important centres for Christian work.

The constitution has been formed by the clergy. This will give a very strong organization to the Church, and at once establish its character throughout the country and create unity of action in its work. The Rev. Dr. Riley, on his return, has given a fresh impulse to the work as bishop-elect.

There is a remarkable affection growing up daily for this Mexican Church amongst its clergy and members, which gives great importance to the religious reformation and promising hopes for the future. The Mexican Church, in a very conservative way, is following the model of the primitive Christian Church, and keeps quite aloof from all distracting modern party questions. There are six ordained presbyters, six ministers ought to be ordained, and there are several candidates for the ministry, and a lay-reader to each congregation. There are about 3,500 regular and about as many more casual members.

There are three churches in the capital, which must have cost in their time at least a million of dollars—the church of St. Francis, with its chapel, the church of St. Joseph, and one in the ex-convent of St. Anthony. Several congregations are building "houses of prayer" according to their scanty means.

The Mexican Church has always had to contend with pecuniary difficulties, as her members are poor, being chiefly artisans and country peasants. The late Mr. Theodore Riley, and his son, the Rev. Dr. Henry Chauncey Riley, most generously protected the Church with large sums at the commencement of the work; and the latter, since his father's death, has continued to disburse all the funds required over and above the appropriations, and disinterestedly works without a salary. He has always supplied the extra amounts which have been required, but he ought to be relieved of this burden, . . . as in fact he is now unable to do so.

The Church is now placed under the fostering care of the foreign committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, who remit about two thirds of the monthly expenses.

In order to meet the expenses of a theological school (which Dr. Riley is organizing and for which he has taken a fine house near the Alameda); of the schools for boys and girls; of a good boarding-school for young ladies (which is being organized with the assistance of Mrs. Hooker, and for which a house has also been secured in a central point); and to be able to maintain the clergy with competent salaries and to accomplish other important Christian work, I think we shall require a round sum of $25,000 per annum. . . . I consider the arrangement of the salaries of the clergy as a very important point for the welfare of the Church, if the idea is to obtain an educated clergy who will be apt to teach all classes of society. A man must have peace of mind in his home to be able to dedicate himself and his whole time to study and to all the sacred duties of a clergyman; but this is impossible if he has always to be thinking how he can manage for himself and family. . . . The Mexican Church is of course still in a small minority if we regard the 9,000,000 nominal Roman Catholics; . . . but comparing her with other Protestant bodies she has a decided majority in Mexico. The people of the country are nominally Roman Catholics; but indifference, infidelity, and spiritualism are increasing to an alarming extent, and are sadly corrupting Mexican society.

The Church of Jesus is more suited to the country than other denominations, which, being without ceremonies, appear more like secular public assemblies. The Latin race requires a simple liturgical worship combined with artistic and architectural taste in the church buildings, and good music and singing. . . . A keen observer must soon find out that the sectarian spirit which has thwarted the Mexican Church from its very infancy has prevented many Romanists from becoming Protestants. . . . It is a pity that the reformation of the Mexican Church should have been thrown back in its infancy by the jealous and mistaken zeal of sectarianism. We must always bear in mind that we are endeavoring to reform a Church which has held its sway in Mexico for more than 300 years, and no rapid progress can ensue until the clergy put themselves at the head of the movement, as did the reformers of old in England. Nevertheless the Mexican branch of the Church has done wonders, considering the fanaticism and opposition it has had to contend with. The Bible and Prayer Book are penetrating gradually into Mexican homes, and there is a decided spiritual regeneration silently going on, . . . which even the Roman Catholic clergy are feeling.

The faith has been so engrafted in the souls of the Church members that many have died the martyr's death without any retaliation whatever on the part of the surviving relatives, who pray on in love for their enemies, trusting in their precious Saviour for their salvation. . . . The clergy and people are very anxious to obtain the consecration of one or two bishops, and the votes have been unanimously given to the Rev. Dr. Riley, who has the enthusiastic support of the whole Church, and therefore he can govern with peculiar power and success. Every one loves him. His Christian love wins the affection and respect of all hearts.

The people are commencing to find out the importance of schools, and Dr. Riley is actively employed in thoroughly organizing the education of the children. There are two Sunday-schools and six free schools for boys and girls in the Diocese of Mexico, and three schools in the State of Morelos.

In view of such a precious and important undertaking, which is destined to influence the moral regeneration of the whole of Spanish America, I trust the Church of England will do all in her power to unite with the American Church in supporting our work in this country where there is so much promise for the future if properly supported.

With best Christian wishes, I remain yours very sincerely and respectfully,

ALBERT E. MACKINTOSH,
Treasurer of the Church of Jesus.
Resident in the City of Mexico.

MARIA THE MOUNTAIN WOMAN.

BY LOUISE J. KIRKWOOD

To the House of the Good Shepherd, in Rockland county, New York, came, one cold morning in November, a poor mountain woman, one of that benighted class said to be scattered through the mountainous regions on both sides of the Hudson, reaching on the south-west down into Pennsylvania.

Many of these people are basket-makers, who exchange their splint and willow wares at the nearest country store for, first, *rum* and *tobacco*, then a little meal, flour, beans, etc., and afterward what is left for some article of clothing.

Poor Maria was but a sample of her class; clothed in tatters herself on that cold morning, she laid down at the door of the Home a little bundle of rags, inhabited by what seemed a lifeless heap of skin and bones in the shape of a little child. In a thick and almost unintelligible dialect, she said:

"He's five year old, an' must do fur himsel'," then turned and sped away like some wild creature, but was pursued and her name and whereabouts ascertained.

The poor child thus thrust upon the protection of the Home was taken up and tenderly cared for for five months, the rest of his short life, during which time he was never known either to speak or to smile, nor even cry as other children, only moan in low, pitiful tones. When it became evident that the child was about to die, a messenger was sent on horseback into the mountains to bring poor Maria down to the Home if she wished to see her child again alive.

The messenger found her on the outside of

er wretched old cabin, but could not for a ong time get near enough to her to make her nderstand his errand; for she ran like a unted deer from one hiding-place to another, eering out, scared and wondering, from be- ind the bushes and rocks.

The man shouted to her, "I come from ohnny; Mrs. G—— sent me to fetch you down to him; he's sick."

At length she seemed to take in the sense of he man's words, and ventured nearer. He hen told her if she would see her child alive he must come at once.

With a motion to the man to ride on, she aid she would follow, which she did imme- diately, only going into the cabin to catch up er baby, making no preparation for her jour- ney of eight miles, not even stopping to put hoes on her feet or hat upon her head, if haply she had them to put on.

When she arrived at the Home her child was dead.

At first the fact seemed to have no effect upon her, only perhaps to strike her dumb, or she made no sign of surprise or grief. At ength the secret place of her sorrow seemed ouched, and she broke forth into the most ideous wails, more like the howling of a wild beast in agony than the tones of a human voice.

At intervals her grief found expression in words, and she would say over and over again:

"Oh, I wisht I hadn't a left him! I wisht I hadn't a beat him! I wisht I hadn't a made him chop the wood! Oh, I wisht I hadn't, I wisht I hadn't!"

For five months the poor little pitiful suf- ferer had drawn upon the care and sympathy of all the family at the Home. Death was an unwonted visitor there, and it was not strange that a deep and solemn interest pervaded the house when the time came for the funeral of little Johnny.

Maria had been provided with decent ap- parel, and walking by the side of the kind house-mother, she followed with the family at the Home the little coffin as it was borne over to the chapel for the burial service

The words, "I am the Resurrection and the Life," fell from the lips of the clergyman, whom Maria for the first time saw clad in priestly robes.

With a convulsive start and a countenance made horrible by fright, poor Maria seized upon the lady at her side and gasped out in a half audible voice, "Who is that?" pointing at the clergyman.

"That is Mr. G——," said the lady, in a kind, reassuring tone. "Do not fear. Lis- ten, he is reading the words of the service."

Thus quieted, she released the breath her fright had fettered, saying with an expulsive utterance:

"Oh, I thought it was Johnny's speret. They say, they *do* say, they comes back when yer hard on 'em."

Poor woman, though fallen into good hands, it seemed past their power to enlighten or instruct one so utterly ignorant and de- graded.

If such a thing might be that humanity, once stamped with the image of the Creator, could sink so low as utterly to extinguish the moral nature, such a piece of humanity seemed Maria. Right and wrong never seemed to have been presented to her, and the ideas were completely unknown.

She told, apparently without seeming to know a cause for shame, that she had five husbands, and all of them living as far as she knew.

When told of a God it appeared to recall some faint memory, for she said "oncet" she heard something about it, but she "'most forgot."

She proved herself neither an idiot nor a fool, although many of her habits seemed matched only by the instincts of a brute.

After the funeral of her child, she was sent back to her mountain home, herself and baby made comfortable by gifts of clothing, with many admonitions to heed the Gospel that had been preached to her and to pray the prayers she had been taught while at the Home.

She comes down occasionally to see her friends, as she has good reason to count them. The last word from her was the good one that she had moved to within three miles of a church, to which she walked every Sunday.

Who will say that there is not yet hope for poor Maria?

PERFECT FAITH.

BY E. U.

A perfect faith in God: oh, how sublime a thought!
A full resigning of myself to His strong arms.
To lose all doubts, all fears, all achings of the heart,
And calmly rest me, like a babe, on His own breast.
Oh, what a blessed state it is to be so placed;
To feel that naught can hurt while He is nigh to save.
All sadness vanishes, and, like the flying clouds
Before the driving wind, leaves room that, in the tired soul,
The sun of perfect peace may shine with blissful light.
When man has so absorbed into his inner self
A faith in God, then let the wildest tempests rage,
Let mountains fall, and rivers wide engulf the land;
Nay, let the world itself be naught, or be resolved
Into unnumbered others, yet, in perfect peace,
His soul will gently rest in God's o'ersbadowing love,
Like lily-pads upon the bosom of the pond.
Nor men, nor angels can conceive of greater bliss.
O God, my God, grant me a faith as great as this!

THE INSIDE OF A JESUIT COLLEGE.

It is not often that the public obtains a glimpse of the inside of a Jesuit school. It is carefully shielded from public, and particularly from Protestant gaze. But the veil has been lifted. A Mr. Petre, a Roman Catholic and an Englishman, has interested himself in the subject of education, and is thoroughly persuaded that the system pursued in Roman Catholic schools is out of tone with the age, and in some respect pernicious. He calls aloud for reform, and though of course opposed—as any Romanist who admits that anything in the infallible Church needs reform must be—he has persisted in getting before the English public a series of pamphlets which have attracted favorable attention even in his own communion.

His latest pamphlet is on "Catholic Systems of School Discipline." And here he gives the testimony of his own experience. He was himself a member of the Jesuit College of Stonyhurst. He makes the discipline of this college as experienced by himself an illustration of his position that there is need of reform in this respect.

One great defect Mr. Petre finds to be that the boy is never trusted, never placed upon his honor. "The theory and practice which I found in acceptance at Stonyhurst," says he, "was that at no hour of the day or night should boys be away from the eye of a master." Accordingly, arising at half-past five or six o'clock, a prefect watches them from the dormitory to the lavatory, all in silence. The boys had no separate rooms; their study, their reading, their recreation, all were in the presence of their school-mates and instructors. "It is the business of the prefects to keep their boys at all times under their eye. This duty is conscientiously performed, and is assisted by the fact that during play-time boys are confined within a square of gravel surrounded by railings or walls, and having on its barren surface some eight stunted trees. A boy is not permitted, except under most exceptional circumstances, to leave this square of gravel during his recreation times. The entrance to it is guarded always by one, and generally by three prefects." After supper there was recreation until about half-past eight, always under the eye of a prefect. The boys could read such "mercilessly expurgated books" as were doled out to them, or they could play billards, bagatelle, chess, draughts, or cards. But no active game, nor even walking about—except such as is required in playing billiards—was allowed. After the recreation hour the boys were "marched into the chapel for night prayers, the passage from play-room to chapel being sentinelled as usual. The last sentinel was the spiritual father, who was posted outside the chapel door. He said the prayers, which lasted about a quarter of an hour. From the chapel we proceeded to the dormitory, which in its internal divisions was under the custody of the three prefects. . . . When the gas was out the prefects remained on guard till presumably the boys were asleep. Then two of them retired, but by turns each one maintained the watch throughout the night, armed with a dark lantern."

How the affections of a boy must have been crushed out by the cast-iron rules of the college may be imagined from the excess of suspicion which would not even allow the confidence and intimacy of personal friendship. We quote: "We were not expected to walk about in couples, in conversation. If talking in couples was at all persisted in the parties were liable to arbitrary separation on the part of the prefects. There is a special fear of 'particular friendships' in the schools of which I am speaking. This fear amounts almost to a superstition, and is of obvious foreign origin. No boy was permitted to lay his hand on a companion. I do not mean to engage in a fight, but to wrestle or to play. The fear of 'romping' was hardly less intense than the fear of 'particular friendships.' Any kind of demonstration of affection was regarded with marked suspicion, with the inevitable result of putting a premium on adventure in this respect. Stonyhurst boys would not have liked to be seen shaking hands with one another. To walk arm in arm would not have been permitted. In all these matters we were surrounded by a close atmosphere of suspicion. The prefects were the empowered administrators of this system, and were bound to uphold it."

But of course we shall find any drawback of this kind amply compensated by the superior facilities for a high education, and, above all, close and intimate relations between the spiritual father and the students of the col-

lege. But even here, in these reasonable expectations, we are, according to the testimony of Mr. Petre, doomed to disappointment. As to the high qualifications of the instructors, he says: "In the schools conducted by religious, the professors must necessarily be drawn from the narrow limits of the order, and are generally young scholastics, *who are appointed to teach, not because they have any special taste or talents for it,* but simply because they are scholastics, and take to teaching as a matter of course, as part of their training. If, at the end of a year, one of them is notoriously found to be incapable, doubtless he is removed. But what, meanwhile, has become of the victims of the experiment, the twenty or thirty boys whom he had to care for? They have passed another year of their lives, and it is well if it has only been wasted. If by chance a body of professors has been found who display an aptitude for their work, it will not avail the students long, for as scholastics they must soon be called away to other and more pressing duties. So the weary round goes on; continual experiments are made on the boys, and masters are formed. And if some good material is wasted, if some young lives are spoiled in the process—why, then it is part of the system."

And as to the spiritual advantages enjoyed in a Jesuit college, our authority declares that he has not found that the spiritual father has usually been chosen with reference to his breadth of sympathy with the boys in their eccentricities, troubles, moods, and difficulties, but rather with reference to his zeal for and devotion to the ascetic spirit of St. Ignatius, which appears to be the measure of his piety. He does not gain the confidence of the boys generally. His own experience in the matter is thus stated: "While a boy at Stonyhurst I saw—except in the confessional—little of priests, but much of prefects. I had one or two interviews with the spiritual father in the course of two years, but these were in regard of certain real or supposed delinquencies. I do not think I should like to have been seen going often to his room."

Here we have an inside view of the much-lauded Jesuit college, and we find it conducted on principles of suspicion calculated to repress instead of developing manliness in a boy. We find it governed by rules as unreasonable as they are arbitrary and inflexible. We find it chilling and repressing the warm affections of a boy's heart, and forbidding the formation of personal friendships. We find the youth liable to be the victim of the empiricism of incompetent instructors. And even the religious influence is cold, heartless, and mechanical.

THE TOMB OF THE MACCABEES.

Our readers may remember the great interest which was awakened throughout the Christian world by the discovery, in 1870, of the tomb of the Maccabees, the heroic Jewish liberators. Since then El-Medieh, in the immediate neighborhood of which the ruins of the tomb in question are found, and which M. Guérin, who may fairly lay claim to the credit of this discovery, identifies with the ancient Modin, has been visited by numerous travellers, and among others by various members of the Palestine Exploration Society. One of these, M. Clermont-Ganneau, to whose energy and skill the reconstruction and deciphering of the celebrated Moabite stone are mainly due, in a recent publication expresses grave doubts as to the authenticity of M. Guérin's discovery. To these objections M. Guérin replies at the close of the recently published second part of his work on Palestine—a work, let us add, which, for accuracy and thoroughness, can only be compared with that of Robinson. That El-Medieh is the modern representative of the ancient Modin there can be no doubt; and there may be as little good reason to question the identity of the ruins of that village with the Maccabaean mausoleum; and yet we fear that the reader will think, as we do, that M. Guérin's answer to the various objections which have been made to it is not entirely satisfactory. We here subjoin his answer in an abridged form.

To the objection that a cross, designed in mosaic, was found in the eastern chamber of the monument, the presence of which would seem to indicate that the structure belongs to the Christian era, he replies: "Far from proving that the mausoleum is not that of the Maccabees, the existence of that cross, on the contrary, justifies our hypothesis. For we learn from a passage in the 'Onomasticon' of St. Jerome (see under the word Modeim) that, at the end of the fourth century of the Christian era, the memory of the seven Maccabees, the Asmonaean princes, was confounded in the veneration of the people with that of the seven Maccabee brothers who suffered martyrdom with their mother in B.C. 166; that is, under Antiochus Epiphanes, against whom Mattathias and his valiant sons raised the standard of a holy insurrection in the defence of their faith and nationality. St. Jerome says: 'Modeim is a village near Diospolis, and is the birthplace of the Maccabees. The tombs of the latter are still shown here, and hence I am much surprised that their remains should be exhibited at Antioch, and I wonder upon what certain authority such a belief rests.'

"In this passage St. Jerome evidently fails to distinguish between the two families of Maccabees—both Jewish and contemporary, but one composed of martyrs and the other of heroes. The memory of the first seven Maccabees was held in veneration from the earliest times of the Church, and particularly in a basilica built in their honor at Antioch. The remains of the seven other Maccabees reposed at Modin, in a mausoleum erected by Simon, one of their number. It is evident that in thus confounding two entirely distinct families, St. Jerome simply represents the opinion of a great many Christians of his day; and if so, there can be no doubt that the memory of the Maccabees was honored at Modin, in the time of the early Christians, quite as much as at Antioch. This consideration, it seems to me, suffices to explain the presence of a cross in their mausoleum."

The second objection of M. Clermont-Ganneau is that the mortises, to which attention had been called as having served to receive the small pyramids by which the original monument is known to have been surrounded, have never been able to fulfil that office. To this opinion M. Guérin opposes that of M. Mauss, a well-known architect who settled in Palestine some years ago, and who has made a special study of the various monuments in the country. M. Mauss made a plan of the mausoleum immediately after it had been examined by M. Guérin, and found "one mortise of nearly two feet, which may have served to receive the base of one of the pyramids mentioned in history." Portions of other mortises, similar to the one just described, were also found. Mr. Tyrwhitt Drake, who, M. Guérin adds, entertains the same opinion as M. Mauss in regard to the capacity of these mortises, furthermore estimated that they were adapted to pyramids about eleven feet in height. According to this calculation, the total height of the monument would have been at least twenty-two feet; this height, together with the elevation of the ground upon which the mausoleum stands, was amply sufficient to render it visible from afar to the ships sailing along the coast.

To the third objection of M. Clermont-Ganneau, that the edifice as seen by him contained only three tombs, M. Guérin replies as follows: "As early as June, 1870, I discovered in the centre of the monument, about thirty feet to the west of the eastern chamber, the traces of another funeral chamber. One of its walls was still standing, and underneath it a grave had been cut into the rock, which had no doubt been rifled for years. I nevertheless found some bones and several small cubes of mosaic in it. Two days later the same chamber was seen by M. Mauss, so that we have at least four, and not three, chambers. But were there no tombs on the entire western side of the mausoleum? The four funeral chambers which have so far been found are all on the eastern side; may not, then, the opposite side have contained the three chambers which are still lacking? or, at least, one triple chamber, answering to the one on the extreme eastern side, which, as M. Clermont-Ganneau himself has shown, had primitively contained three bodies?"

Finally, in answer to the fourth objection, that the long parallelogram in which the seven tombs are said to be located is heterogeneous, and has been lengthened at successive epochs, M. Guérin says: "A simple inspection of the monument, such as it existed when I examined it, disproves such an assertion. No traces of a heterogeneous parallelogram are visible in the plan which M. Mauss drew of the monument immediately after I had finished my excavations, and when, it should be observed, its form and extent were yet easily ascertainable by means of the corner-stones, which were still in their places. So, too, neither Lieutenant Conder nor Mr. Tyrwhitt Drake, who both made a plan of the edifice a short time after M. Mauss, and have since repeatedly studied it, as they themselves declare, adopts the conclusions of M. Clermont-Ganneau. And yet I would not say that this monument has never undergone any changes. It seems to me, on the contrary, only too probable that, in the course of centuries, it may have suffered various alterations; but, on the other hand, a careful examination of the remains cannot fail to show, in my opinion, that the structure affected a rectangular form from the beginning."

In concluding his reply, M. Guérin complains that the broken monoliths which lie strewed over the ground near the mausoleum, and to which he had particularly called attention, have been passed over in complete silence by M. Clermont-Ganneau. These monoliths, ten in number, had also been seen and measured by M. Mauss; and M. Guérin justly asks: "Was I not justified in seeing in them the fragments of the beautiful colonnade, which, according to the Bible and Josephus, surrounded the mausoleum of the Maccabees?

Do not these remains, formless and mutilated as they are, prove the former magnificence of this monument, and, hence, the correctness of my hypothesis? For, given its situation at the ancient Modin, the costliness of its structure, and the traditions which surround it, to what other family than that of the Maccabees could it have belonged?"

It will be observed that the weakness of Mr. Guérin's defence consists in his answers to the first and third objections. Until those two points have been more satisfactorily explained, his discovery cannot be regarded as really established.

OUR MARRIAGE SERVICE.

We can remember the time when our beautiful marriage service was regarded with little favor by those who were not Church people. What with crosses, and flowers, and (gas) lights among the Presbyterians, Baptists, and Methodists, few of those old puritanical abominations are left to the Church to enjoy quietly and alone.

In several instances of late we read that the Rev. Mr. Waterson, of the Baptist Church, or the Rev. Mr. Ranter, of the Methodist Church, or the Rev. Mr. Deutsch, of the Dutch Church, performed the marriage, using "the impressive ritual of the Episcopal Church." The ring was, with the surplice, considered an abomination of popery and prelacy. Now we suggest that, as the ring is used without any compunction of conscience, the preacher send to the Rev. Mr. Liturgy, the Episcopal clergyman, and borrow a surplice—it would make the service so impressive, and one could be "borrowed" as readily as the other.—*Our Parish and Sunday-school.*

LAWFUL PURSUITS AND PLEASURES.

In regard to the lawfulness of certain pursuits, pleasures, and amusements, it is impossible to lay down any fixed and general rule, but we may confidently say that whatever is found to unfit you for religious duties or to intefere with the performance of them, whatever dissipates your mind or cools the fervor of your devotions, whatever indisposes you to read your Bibles or to engage in prayer, wherever the thought of a bleeding Saviour or of a holy God, of the hour of death or of the day of judgment, falls like a cold shadow on your enjoyment, the pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections will haunt a dying bed, and plant sharp thorns in its uneasy pillow: these are not for you. These eschew; in these be not conformed to the world, but transformed by the renewing of your minds—"Touch not, taste not, handle not." Never go where you cannot ask God to go with you, never be found where you would not like death to find you, never indulge in any pleasure which will not bear the morning's reflection. Keep yourselves unspotted from the world! not from its spots only, but even from its suspicions.—*Dr. Guthrie.*

SONS OF CAIN.

Adam wept so disconsolately for the death of Abel that the Lord, taking pity on him, said: "Console thyself, Adam, since thou shalt be the root of numberless generations; I shall draw aside the curtain so as to open the future to thy human eyes, and show thee what shall take place in times to come." Then, time and distance disappearing, Adam, dismayed, perceived the whole world filled with divers peoples and nations. He remained a long time observing them, and then, turning with increased affection to the Lord, said: "Lord, Lord, let me still weep for Abel; they are all sons of Cain!"

He had seen the various nations of the earth warring one with another.—*Translated from the Spanish by C. H. Gates.*

CHILDREN'S DEPARTMENT.

SUNDAY EVENINGS WITH THE CHILDREN.

Twenty-fifth Evening.

BY THE REV. JOHN EDMOND, D.D.

Last Sunday we were talking about the beautiful river, with its pure crystal waters, which the angel showed to John; now let us speak of the source of the river. Where does it flow from? The Bible tells us, and here is what it says: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

When I was a boy I lived by the side of a little brook, of which I was very fond. I liked it in Winter, when it swelled and foamed and tossed its brown waters like an angry thing. I liked it in Summer, when it crept clear and gentle down its pebbly bed, singing a sweet hush-song as it flowed. At first it was a mystery to me where it came from, except that I knew it was sent from the mountain near the skirt of which my home stood. But it was a joy to me to go at length to the very cleft where the first waters of the brook trickled from the rock. Let me pass from the little to the great, and say that you must have often heard of Burton, and Livingstone, and Stanley, and Cameron, and others who have been travelling of late years in Central Africa. Well, one great object of their toilsome marching was to find out the sources of the great river Nile; and it is thought a grand thing that by their search we now know where the wonderful stream arises which by its overflow blesses, by God's will, the land of Egypt.

I have said these things because I am now asking you to go with me in thought up the banks of the river of life, to see where it springs. Ascending the course of the silvery flood, as we meet its clear, rich flow, we come at last, not to a rocky mountain, but a "glorious high throne." It is the throne of God and of the Lamb. Ezekiel saw waters coming out from the threshold of the temple; but here is a river pouring itself forth from under the very mercy-seat of the King of kings—the throne of the Father and of Jesus.

Two things appear to be taught us by the words of my text about the spring from which the river of life proceeds; first, when it began to flow; secondly, when alone it can cease.

1. When did this river begin to flow? When did the throne of God become also the throne of the Lamb? That was when Jesus, having finished His work on earth, ascended to heaven—when, having overcome, He sat down with His Father on His throne. Then the river began to flow. But see; Christ's going up implies that He was down here. What was He down here to do? To die. Before the stream could pour itself forth the rock must be smitten. Blood and water came from the side of the Saviour when He had died. And when He was glorified the Holy Spirit was given, the water flowed from the rock.

But, you say, Did not the stream flow before Jesus went up? Did not Abraham and Moses and David and Daniel drink of the waters of life? They did. But in their day it was rather in the dropping rains than in the flowing stream. Or, we may say, they drank only of the brook; we have the broad, full river. The reason of this was, that it might appear clearly that life for sinners was from Christ and His death—that pardon, peace, pureness, which are by the Spirit, are the fruit of Christ's obedience to the death of the cross.

2. When shall the river of life cease to flow? The answer is, only when the throne of God and the Lamb can be overthrown. The little brook of my boyhood's acquaintance will flow as long as the hill stands and is watered by the clouds of heaven. But there will come a time when all the mountains will be on fire, and then all earthly streams will be dried. Nothing like this can ever happen in heaven. God's throne is eternal. He will not Himself leave it; He will never cease to love Jesus, so that it will always be also the throne of the Lamb; and it need not be said that there is no enemy strong enough to overturn it. Then, as long as that throne stands, the life river will flow. The very stream itself, seeing it is life, life of the Holy Spirit, is of such a character that it can never stop flowing. For the Holy Spirit must always love and fill the souls that Jesus has redeemed.

But now understand that this river of the water of life does not flow up in heaven merely. The city through which it glides is on earth as well as in the sky. Heaven has the upper part of it, but it is built down here also. And down here we can drink of the water of the river which makes the streets of the city glad. This little sermon again is a cup dipped in it, and filled as well as I could fill it with its sweet, clear water. For it flows all through the Bible; and when we read and find the word to be good, we are stooping and drinking. Some drops I have tried to give you that you may seek for more.

Come, ere we close, and let us take a walk by the banks of this stream of life. There are some beautiful bends and reaches in it I would like to show you, where the water sparkles like silver. Here is one: "He maketh me to lie down in green pastures; He leadeth me beside the still waters." Here is another: "Thou shalt make them drink of the river of Thy pleasures: for with Thee is the fountain of life." Here is one that seems spread out for little feet to wade in: "I will pour water upon him that is thirsty, and floods on the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring. And they shall spring up as among the grass, as willows by the watercourses." But I cannot show you all the glorious turnings. Look only at this bright gleam: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." My text itself is a fine flash of the crystal river, inviting us to go near and drink! "And let him that is athirst come. And whosoever will, let him take of the water of life freely."

BABY COLLINS'S FAIRY STORY.

The long shadows lay on the grass, quite shading the croquet ground from the sun's hot kisses. The croquet mallets and bright-colored balls lay about on the grass, and seemed to say, "Oh, *do* please come and pick us up and play with us." The wind sang a little silvery tinkle on the bells on the stakes, and they seemed to say, "Oh, *do* please come and knock your balls against us." The goats, harnessed to the gay little cart, standing in the carriage road in front of the house, nodded their heads sleepily in the warm Summer air, and, waking up suddenly from a longer nod than usual, tossed their heads and rolled their eyes toward the small boy, in a very dirty white kilt, who sat curled up on the highest step leading down from the piazza, and seemed to say, "Oh, *do* please come and drive us."

A hoop and stick lay on the piazza; a bag of marbles, a hammer, saw, plenty of nails, and a plane were peeping out of a tool-box under the piazza; a kitten was rolling over and over on the grass, with a tangle of whip-cord in her paws; and a great black dog that had curled himself up on the steps at the little boy's feet was casting wistful glances at a rubber ball near him; and hammer and saw, nails, kitten, dog, and ball, all seemed to say, "Oh, *do* please come and play with us!" to the very cross-looking little boy, who only pulled his tangled hair, and scowled his dirty face into a more unpleasant expression than ever.

"I wish I had a velocipede," sighed Baby Collins.

Wheels came rattling around the house; the little goats trotted themselves out of the way just in time as the carriage, drawn by the two gay young horses, drew up in front of the door, where John, the coachman, could hardly coax them to stand still long enough to allow Aunt Emmie to get in; and then away they pranced and danced down the avenue, while John, sitting up very straight indeed in his handsome livery and tall hat, guided them carefully out of the gate and down the road.

"Oh dear, I wish I was a coachman," sighed Baby Collins, casting a disdainful glance at the frisky little goats.

Papa came briskly out of the open hall door just then, long boots on his feet and a fishing-rod over his shoulders, and Baby Collins's Uncle Bob was behind him, with a landing-net on one of *his* shoulders and a pair of oars over the other.

"Papa, papa, please let me go fishing with you," said the little boy, jumping up. "Let me go with you!"

"Not to-day, dear," papa answered, shaking his head; "we're going quite too far for such a small body; and think how lonely the nannie-goats would be if you left them."

"I hate nannie-goats!" growled Baby Collins; "and I wish I was a man, and then I could do just what I pleased. No; I wish I was a king, and then everybody 'd have to do just what I said. Oh dear, I *do* wish this was the land where the fairies lived, and then I'd ask them to make me a king right straight off this minute."

"Baby Collins's mother came out on the piazza just then, and sat down in the shadow of the wisteria vine, with her sewing. She took it all in in a minute—the cross little boy with his dirty face, the patient goats, wistful dog, and frolicking kitten; the toys and the croquet balls lying about, for she had heard what the cross little boy had been saying.

"Shall I tell you a story, baby," mamma's soft voice came to startle him out of his day dream.

And then, without waiting for the answer, which the little boy was quite too cross to give, his mother began:

"Many years ago, in Germany, a poor laborer's son called his sister and said to her, 'You don't know what I know.' 'Something very grand, I've no doubt,' the little girl answered; for wasn't it strange, baby, those little children were *very* cross sometimes?"

Baby Collins wiggled and looked a little ashamed.

"'It *is* something very grand,' his mamma went on. 'And if you knew what it is you'd be ready to jump up to the ceiling for joy.'

"'Should I? Then tell me what it is,' coaxed the little boy's sister.

"'If I like I can be a king this very night.'

"How the little girl did laugh. 'You'd be a fine king in your torn jacket,' she said.

"'But I need not keep my torn jacket; I shall have a red mantle and a gold crown; and if you like you can be a princess and wear a beautiful dress, and when I sit on my gold throne you can sit next me on a silver throne. We shall have a golden castle, and eat the most delicious food every day, and never have to gather wood in the forest again.'

"'But how can all this happen?' asked his sister. 'Our father and mother are so very poor.'

"The boy looked wise and began—'I dreamt last night——'

"'Oh, a dream!' interrupted his cross little sister, and was running away, when her brother caught hold of her dress and said, in quite as cross a voice as hers had been:

"'Hear me out, you have not heard the best yet. What I told I only saw in a dream, but when I had seen the castle I felt somebody pull my ear. I woke up, the moon was shining, and I saw standing by the bed a little man with a long gray beard and a brown wrinkled face. He put his fingers on his mouth, for me not to make a noise. Then he asked me in a whisper if I liked the dream, and if I should like to be a king and live in a golden castle. When I nodded yes, he said—"If everything is to happen as you have dreamt it, come into the wood with your sister to-night, when the moon rises, and wait for me at the foot of the great fir-tree. But remember this one thing. When you are in the golden castle you must not wish one single time that you were any one else but a king and a princess, or let a single tear fall to the ground when you wish it, or your kingdom will vanish and we poor kobolds will be again without a king." Now, sister, you must promise me that you will not cry in the golden castle—you are always crying.'

"As his sister wished very much to be a princess, she promised not to cry, and they agreed to go into the wood together towards evening and wait for the moon to rise. But long before twilight came they crept away, for fear their father and mother would keep them at home when they came back from work, for it was Saturday, and there was plenty to do in the house.

"The children went hand-in-hand to the great fir-tree, seated themselves on the soft moss and waited for the moon to rise.

"In a little while the little girl said, 'I cannot help thinking about father and mother and wishing I could see them, and it makes me feel very sad. I should like to cry—may I cry now?'

"'Oh yes, you may cry now. We are not in the golden castle yet. Have a good cry while we are still in the forest.'

"So the little girl cried until she fell fast asleep, and her brother sat by her, thinking how nice it would be to be a king, till at length *he* grew tired and sleepy and began to nod.

"When the two children woke up they were surprised to find each other in the most splendid clothes. The boy had on black velvet small-clothes and a shining coat of blue silk. From his shoulders hung a red mantle embroidered with gold, and on his curly head was a gold crown. His sister's dress was of sky-blue silk, covered with silver stars.

"While they were looking at one another the little man with the gray beard stood before them, saying, 'Welcome! welcome! it was very good of you to come.' Then he blew on a small silver horn he wore by his side, and a long procession of gray-bearded dwarfs appeared, carrying a gold and a silver litter resting on ebony staves under a magnificent canopy. The boy placed himself on the golden litter and his sister on the silver one.

"Slowly and solemnly the procession moved through the forest to a mountain, on which grew a majestic old fir-tree. At the foot of the mountain appeared a great cave, where many lights were burning.

"The dwarfs walked down a long passage to a vast hollow in the heart of the mountain, where it was as light as day. Here stood a golden castle far more beautiful than that the little king had seen in his dream. The brother and sister descended from their litters, and, attended by the dwarfs, went up the crystal steps to the castle gate, which flew open. They entered a hall, in which stood two thrones—one of gold and one of silver.

"The boy seated himself on the gold throne and the girl took the other. Hardly had they done so when a gentle approving whisper went around the room, and the little men passed before the thrones, bowing low, and saying, 'Long live King Kobold the First.'

"At this the king got up and said, 'My name is *not* Kobold; it is Fritz. Ask my sister, she knows.'

"The little girl nodded yes, but the dwarf who had come to meet the children in the forest said:

"'May your gracious majesty pardon me, but from this day forward your majesty's name is no longer Fritz, but Kobold the First; for from this time forth your majesty is king of all the dwarfs, kobolds, and gnomes.'

"'If that is the reason,' said the king graciously, 'I will consent to it.'

"As he spoke a kobold, bearing a staff in his hand, came near the throne and said that dinner was ready.

"'I am very glad to hear it,' said the king, 'for I am very hungry.'

"A golden door opened and showed a long table covered with everything you can possibly think of that children love. The king and his sister got down from their thrones and took seats at the head of the table, and all the dwarfs seated themselves around it.

"The children enjoyed their dinner very much. When it was over they were taken to a beautiful room, in which stood a gold and a silver bed. The king took the gold bed and his sister the silver one.

"As they rested on the soft down, Fritz said, 'Sister, how do you like our golden castle? Nothing in the world can be more beautiful.'

"'Yes,' said the little girl, 'if only father and mother were here.'

"'I wish so too," said her brother. 'I wonder what they are doing.'

"'Oh,' sighed the little girl, 'they will look for us, and when they do not find us, how they will cry!'

"'Yes; and when we do not come home they will think the wolf has eaten us, as he did little Red Riding-hood.'

"'Don't be angry with me,' whispered the little girl; 'I have let two tears fall on the bed, but not on the floor, and I did not wish. You are very quiet; are you crying too?'

"'Yes,' came a whispered answer from the golden bed. 'I thought I heard our father calling us, and his voice sounded so sad; but I did not wish, and I caught my tears in my hand.'

"For a little longer they both cried quietly in their beds, till at last the little girl sobbed out, 'Shall you *always* be a king, and shall we *never* go home again? I shall die, I know I shall; and then you'll be all alone in your golden castle.'

"'I thought it was nicer to be a king,' sighed her brother, 'and do just what you liked and have everything you wanted to. The golden crown has rubbed my forehead till it is quite sore. I would rather gather wood with you in the forest (and I'm sure I'd be contented *now*) than always sit on the throne, it's such dull work!'

"'I'll tell you what we'll do,' said the princess; 'we will both wish, and let a tear fall on the floor, and then we can both run home together.'

"This was just what her brother wished; so each of them dropped a tear on the floor, when the castle began to rock so violently that the brother and sister sprang out of bed, began screaming, and then knew nothing more at all.

"The castle disappeared, the children lay on the cold ground, and the kobolds stood around them, very sorrowful.

"'Did I not tell you,' said one of them—who must have been very old, for he had a long snow-white beard—'did I not tell you that we should lose our king this time, as we have done so often before? Little children, no matter how discontented they are in the world, nor how much they want to have their own way, very soon get tired of all the beautiful things we can give them and of having their own way, and only wish they could see their fathers, mothers, and their own dear home again.'

"The dwarfs hung their heads in silence, for they had wished very much to have a king from the human race and had tried a great many discontented children; but they had all wished themselves home very soon, just as these children had done. So they mournfully dressed the children in their own old clothes, carried them silently out of the mountain into the forest, and laid them on the soft moss under the fir-tree.

"MAKE ME NOT WANT TO BE A KING."

"When the children woke up it was broad day, the sun was shining brightly through the green boughs, and the birds were singing merrily. They were very much surprised to find themselves lying under the tree, but jumped up to run and meet their father and mother, whom they saw coming toward them, for they had been looking for their children the whole night. When the children had kissed their parents and told them how glad they were to see them again, they told them all that had happened during the night. Their father was sure they must have dreamt it all. 'For,' said he, 'there are no such creatures as dwarfs and kobolds.' The children did not say anything, but they looked at each other as much as to say, 'We know better, for we were with them in the golden castle.'

"Later in the day, when the children were again gathering dry wood in the forest, Fritz said, 'Do you remember how I wore a red mantle and a crown and sat on a throne?'

"His sister nodded, and answered, 'Of course I *must* remember it, for I sat next you on a silver throne, and had a blue dress, covered with silver stars.'

"'If we had not wished and let our tears fall on the floor, I should still have been a king and you a princess. But I'm not sorry,' he added, with a smile at his old mended jacket.

"'Neither am I,' answered his sister. 'Even if we are poor and have to work hard, it's a great deal nicer to try to be contented and stay with father and mother.'"

Very red grew Baby Collins's cheeks, very sober his face was, but a little hand had stolen down to stroke the dog's head, and a place was made for pussy on the crumpled kilt-skirt when she came mewing up the steps for sympathy and something to sleep on.

"There are little boys," mamma's soft voice went on, "who have twice, yes, three times as much as that little boy and girl did to make them happy; who never have to work, and have as many nice things to eat as little boys who are to grow up to be healthy men ought to have. Plenty of toys these little boys have, dogs and goats, pussies, fathers and mothers, who love them dearly. But doesn't it seem strange, baby, they are not at all happy; and are always wishing they had something else, or were grown up men or kings, and could do just as they wished to? If you ever meet any of these little boys, dear, will you tell them this story about the little German children?"

A queer little smile stole round one corner of Baby Collins's mouth, and a little dimple, that the frown had frightened away, crept back to its place again, as he looked up shyly at mamma through his long eyelashes.

"I guess, mamma," he said very softly, "I guess you've been telling the story to one of those little boys."

Mamma smiled, but did not say anything; and Baby Collins slipped down the steps to

pat the nannie-goats and go for a little ride in the cart they were drawing, with the kitten and the big black dog frisking and galloping on each side, in front, and all around him.

That night, when Baby Collins was all ready for bed, and his mother had come up to kiss him good-night and hear him say his prayers, after "Jesus, tender Shepherd, hear me," and "Our Father," she heard the little boy whisper, "Please, God, make me not want to be a king or anybody else, but just a good boy that minds his mother and 's contented, for Jesus' sake. N'amen."

And do you know, I am very sure that any little boy, or big boy either, who asks anything of the dear Lord, as Baby Collins did, humbly as a very little child, trusting and believing that God is listening, will be heard by Him, for His ears are *always* open to His little children's prayers, and in His own good time, if the children truly and earnestly try to do right themselves, He will grant their prayer, just as He did help Baby Collins to to learn to be contented with all the good and pleasant things He had given him to enjoy.

THE CHURCHMAN COT.

Contributions to "The Churchman Cot" at St. Luke's Hospital, Chicago, for the week ending Monday, July 29th, 1878:

Clappie Train, Sheffield, Mass.,	$0.20
Anna, Agnes, Marion, Eleanor, Edith, Reggie, and Ray, Beverly, Mass.,	3.13
Lou. and Bessie Lockwood, and Harry and Leonard Ely, Seymour, Conn.,	2.00
A. A. H., Baltimore, Md.,	5.00
"Proceeds of a fair by the Little Women of Philipsburg Centre, Pa., the principal worker being a little girl in her eleventh year,"	25.40
Receipts for the week,	$35.73
Total receipts,	**$2,661.95**

FOR BIBLE CLASSES.

SCHOLARS' LESSON PAPER.

Seventh Sunday after Trinity.

AUGUST 4TH, 1878.

Second Evening Lesson—Hebrews xii.

I. What is the purpose of this chapter?

II. What is meant by "a cloud of witnesses"?

III. What is meant by "sin which doth so easily beset us"?

IV. What is meant by "endured such contradiction of sinners?

V. What is meant by "not yet resisted unto blood"?

VI. Where is the quotation from in verses 5 and 6?

VII. What is the sense of verse 7?

VIII. What is the meaning of verse 8?

IX. In what sense are the words "Father of spirits" used?

X. What is the sense of verse 10?

XI. What are the peaceable fruits of righteousness?

XII. Where is verse 12 taken from?

XIII. Where is verse 13 found?

XIV. What is meant by "without holiness no man shall see the Lord"?

XV. What is a root of bitterness?

XVI. Where is this found?

XVII. What is meant by "many be defiled"?

XVIII. What was the rejection of Esau?

XIX. What is the reading of the parenthesis, verse 20?

XX. Where is it from?

XXI. What is the contrast in these verses, 18-24?

XXII. What is meant by "shaking earth and heaven," verse 26?

HELPS TO TEACHERS.

Question First.—Having shown that all the past was a preparation for the day of the Gospel, the author now uses this as an encouragement to steadfastness, and shows the greater privileges of those who are now called to the fulness of the inheritance.

Question Second.—"A cloud of witnesses" is a metaphor drawn from the thick groups which fill the seats around the race-course—so crowded together as to seem like a cloud. It is like "the sea of upturned faces" of Webster. These are not spectators merely, but witnesses—in a sense participants in, as well as beholders of, the race. (See the conclusion of the last chapter.)

Question Third.—This should rather read "the sinfulness which wrappeth round us." As runners lay off every burden and all superfluous clothing, so in the Christian race every hindering habit must be cast off. It does not here mean some sin to which the person is peculiarly prone, but all sinfulness.

Question Fourth.—Contradiction here means a much stronger thing than the literal word. It means the extremity of opposition—one who was not only "spoken against" but acted against.

Question Fifth.—It has been argued from this place that this Epistle could not have been addressed to the Palestinian Christians, since they had (St. Stephen and St. James) resisted unto blood. But while this should have the force it merits, it may be said that the sense is present, and addresses leaders who had failed, perhaps, in fronting martyrdom as boldly as they ought. At the date of this Epistle no doubt there was need of this word.

Question Sixth—This quotation is found in Proverbs iii. 11, 12.

Question Seventh—The word "if," in the received text, is not sustained by the best authorities. The reading should rather be, "It is for chastisement or discipline that ye are enduring." The sense is not altered in the main, it is still the proof of sonship, but it is put in a better way.

Question Eighth.—The words "all are partakers" refer back to the examples given in the preceding chapter. The spiritual lineage of the Christian Hebrew is thus certified. The links of the argument are twined together with absolute and unfailing skill. The same thought and analogy runs through the whole.

Question Ninth.—The words "fathers of our flesh," and "Father of Spirits," have been the subjects of much study. St. Paul undoubtedly uses in his Epistles the words "flesh" and "spirit" in a special sense, and this has led some to look for the same here as signifying that while the earthly parent is the father of the natural life, God is the Father of the life spiritual. Others hold—and this seems to be the true rendering—that God's paternity is not to be distinguished from man's, but rather to be regarded as greater and supreme. The first is partial, while the second is complete and universal. The distinction lies in the incomplete obedience due to human parents, and that complete and absolute, due to the Divine Parent. God is our Father in and through our earthly parents, as well as of His own entire right and sovereignty.

Question Tenth.—The thought here is that earthly parents are governed by their own imperfect, partial, and selfish motives in a measure; but God's discipline is inflicted only for the benefit of the chastened.

Question Eleventh.—"The peaceable fruits of righteousness" does not mean fruits borne by righteousness, but fruit which *is* righteousness. It is the discipline which bears the fruit.

Question Twelfth.—The reference here is to Isaiah xxxv. 3.

Question Thirteenth.—Verse 13 is found in Prov. iv. 26.

Question Fourteenth.—It is probable that this is parallel with the beatitude, "Blessed are the pure in heart, for they shall see God." However, some are in doubt whether the word here used [Κύριος] means God or Christ It is to be noted that the author of this Epistle uses the word both of God and of Christ, which goes very far in proof of his Trinitarian belief. (See ch. viii. 2, and ch. ii. 3.)

Question Fifteenth.—A root of bitterness means a root from which bitter, pernicious, and poisonous fruits spring. The reference is to Jewish prejudices and formalism, out of which trouble would be likely to grow.

Question Sixteenth.—The quotation is from Deut. xxix. 18: "Lest there should be among you a root that beareth gall and wormwood." There it is spoken of the idolatries of the nations. Here it is of the dissensions in the Church, and especially such as might spring from Jewish bigotry.

Question Seventeenth.—The received text omits the article, but the best reading uses it. This would make it "the many," that is, the multitude, οἱ πολλοί, which would seem a preferable reading, since the effect of dissension among leaders and teachers is the defiling or corrupting of the many.

Question Eighteenth.—The rejection of Esau was from the temporal position to which his birthright entitled him and which he had forfeited. This text was much used in the interest of the Novatian heresy. The answer to it was that in the first place Esau's loss was of worldly advantage, and the question is not raised as to his eternal condition; and next, that his repentance was not a true one, was not sorrow for sin, but simply regret for its consequences. He did not regret the loss of his spiritual privilege which he had sold for a trifle, until he found it involved the loss of a temporal privilege. Then it was too late to recall what he had done. This is what the text asserts concerning him, and certainly does not cover the ground which the Novatian controversy covered.

Question Nineteenth.—In the parenthesis the words "or thrust through with a dart" are an interpolation. The best MSS. do not contain them. Again, the correct punctuation would give also another parenthesis within the first: "And (so terrible was the sight) Moses said," etc.

Question Twentieth.—The citations here are Exod. xix. 12, and Deut. ix. 19, the latter being given in free accommodation by the author, of a passage originally intended to describe another occasion.

Question Twenty-first.—There is an elaborate parallel here between the two things, the Law and the Gospel, and these are to be noted. In the latter are seven heavenly things, corresponding to the seven earthly things of the former. The earthly are: 1st, the mount that could be touched; 2d, the fire enkindled; 3d, the cloud; 4th, darkness; 5th, tempest; 6th, the sound of the trumpet; 7th, the voice of words spoken. In the second: 1st, Mount Sion; 2d, the heavenly Jerusalem; 3d, myriads of angels and of the first-born; 4th, God the Judge; 5th, spirits of the just made perfect; 6th, Jesus the Mediator; 7th, the blood of sprinkling, which speaketh better things than that of Abel. Of these the first and last of each group are clearly in antithesis.

Question Twenty-second.—The reference in verse 26 is evidently to the last day, and probably bears upon the materialistic notions of the Rabbin. The shaking of the earth when the Law was given on Sinai is of course meant in the first clause; the second refers to the last day, and, in behalf of it, the author quotes from one of the prophets.

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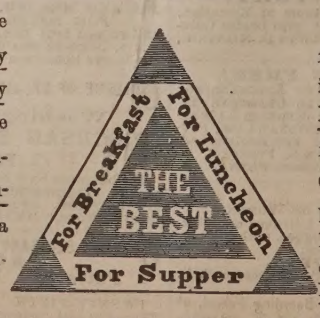
CHOCOLATE AND COCOA.

These Preparations have been the standard of purity and excellence for nearly one hundred years and have gained a world-wide reputation. They are pure, nutritious and healthy. Cocoa contains as much flesh-forming matter as beef.



Broma, an excellent food for Invalids, and unrivalled in delicacy and aroma. Breakfast Cocoa—a general favorite. Baker's No. 1 Chocolate, the very best preparation of plain Chocolate in the market. Vanilla Chocolate, unsurpassed in flavor and quality.

Awarded the highest premium at the Paris, Vienna, and Philadelphia Expositions.